The parable of the wycked mammō take out of the .xvi. Ca. of Luke with an exposicyon therupon lately corrected & prynted.

(.)

Luce .xvi.
Facite vobis amicos de mammone iniquitatis.

That sayth the mother of all good workes iu
stifieth vs/ before we can bringe forth anye
worke: as the husbonde mareth his wyfe before he
can haue any lawfull chylderne by her. Forthermore
as the husbonde marieth not his wyfe/ ꝙ she shulde
contynue vnfrutefull as before / and as she was in
the state of virginite (where in it was impossible for
her to bere frute) but contrary wyse to make her fru
tefull: euen so sayth iustifyeth vs not/ that is to say/
mareth vs to God/ that we shuld contynue fru=
tefull as before/ but ꝙ he shulde put the seade
of his holy spyryte in vs (as sainte Johñ in
his fyrst pystle calleth it) and to make
vs fruteful. For saith Paule Ephe.
ii. By grace are ye made safe tho=
rowe sayth/ & that not of your
selues: for it is the gyft of
God and cometh not of
the workes/ lest any
man shulde bost
hym selfe. For
we are his
workmā
ship
created
in Chryste
Jesu vnto good
workes/ which God
hath ordeyned that we
shulde walke in them. Amen.

FINIS

(O)

William Tyndale otherwyse called Hychins to the reader

Grace and peace with all maner spirituall fea linge and lyuinge worthy of the kyndnes of Chryst, be with the reader and with all that thurst the wyl of God Amē. The cause why I set my name before this lytle treatyse & haue not rather done it in the newe testament is that then I folowed the coun sell of Chryst which exhorteth men Math. vi. to doo theyr good deades secretly & to be content with the cōscience of weldoynge/and that god seeth vs / and paciently to abyde the rewarde of the last daye which Chryst hath purchased for vs and now wold fayne haue done lykewyse / but am compelled otherwyse to doo.

Whyle I abode a faythful cōpanyon which now hath taken an other vyage vpō him/to preach chrift where (I suppose) he was neuer yet preached (God which put in his herte thyther to goo sēde his spryte with him/ cōforte him & bringe his purpose to good effecte) one William Roye a man somewhat craftye when he cometh vnto new acquayntaūce & before he be thorow knowen & namely whē all is spent/ came vnto me & offered his helpe. As longe as he had no money/ somwhat I could ruele him: but as sone as he had goten him money / he became lyke hym selfe agayne. Neuertheleſſe I suffered all thinges tyll ỹ was ended whych I coulde not doo alone wythout one both to wryte & to helpe me to cōpare ỹ tertes to gether. Whē that was ended I toke my leue & bode him farewel for oure two lyues/ & as mē saye a daye longer. After we were departed he went / and gate

him new frendes which thinge to doo he passeth all that euer I yet knewe. And there whē he had stored hym of money he gote him to Argentine where he professeth wonderfull faculties & maketh boost of no small thinges. A yere after that and now. xii. monethes before the pryntinge of this worke / came one Jerō a brother of Gzenewich also / thorow wormes to Argētine/sayenge that he entended to be Christes disciple an other whyle and to kepe (as nye as God wolde gyue him grace)the profession of his baptim/ and to gett his lyuinge with his handes / & to lyue no lenger ydely and of the swete & laboure of those captyues whiche they had taught / not to byleue in Chryst:but in cuttchowes and russet coctes. Which Jerom with all diligence I warned of Royes boldnesse & exhorted hym to bewarre of hym & to walke quyetly and with all patience and longe sofferinge acordinge as we haue Chryste & his apostles for an ensample/which thinge he also promysed me. Neuer theless when he was comen to Argentine William Roye(whos tonge is able not only to make foles sterke madde/ but also to disceyue the wisest that is at the fyrst syght & acquayntaūce) gate him to hym and set him a werke to make rymes / whyle he hym selfe trāslated a dialoge out of laten in to Englysh/ in whose prologe he promyseth moare a greate deal than I fere me he wyll euer paye. Paul sayth the seconde pystel to Thimothe the seconde Chapiter: the seruant of the lord must not stryue / but be peceable vnto all men and ready to teach/& one that can suffer the euyll with mekenesse / and that can enforme them that resyste. If god at any tyme wyll gyue thē

repentaun.

repentaunce for to know the throuth. It becometh not then the lordes seruante to vse raylynge rymes/ but gods wordes which is the right wepon to slaye synne/ vice & all iniquite. The scripture of God is good to teach and to improue.ii. Thimo.iii.and.iii. Thes.ii.Paul spekinge of Antichriste sayeth/whom the lord shal destroye with the spryte or breth of his mouth that is/with the worde of god.And.ii.Corinthiãs.x.The wepons of oure warre are not carnall thinges(saith he)but myghtye in god to cast downe stronge holdes and so forth/that is / to destroye hye byldynges of false doctrine. The worde of god is ỹ daye wherof Paul speaketh.i. Corinthio. iii.)which shall declare all thynge / and that fyre whyche shall trye euery mans worke and consume false doctrine: with that swerde ought men sharply to fyght/& not to rayle with folysche rymes. Let it not offende the ỹ some walke inordinatly let not the wickednes of Iudas cause the to despice the doctrine of his felows. No man ought to thynke that Steuen was a fals preacher berause that Nycolas whiche was chosen felowe with hi(Act.vi)to mynistre vnto ỹ widowes fel after i to great heresyes as hystories make mencion.Good and euell goo alwayes togeder/one can not be knowen with out the other. Marke this also aboue all thiges that Antichryst is not an outwarde thige that is to saye a man that shuld sodẽly appere with wonders as our fathers talked of hym.No verely for Antichryste is a spirituall thynge.And is as moch to say as agaynst Chryst/that is one that preaches false doctrine cõtrarie to Christ.Antichrist was in the olde testamente and fought with the prophe-

tes/he was also in the tyme of Chryst & of the Apostles as thou readist in the pistles of Johñ & of Paule to the Corinthians & Galathians/ and other Pystles. Antichryst is now & shall (I dout not) endure tyll the worldes ende. But his nature is (when he is vttered & ouercome with ỹ worde of god) to go out of the Playe for a season and to disgyse hym selfe & then to come in agayne with a new name and newe raymente. As thou seyst howe Chryst rebuketh the scrybes and the pharises in the Gospell (which were very Antychrystes) sayinge, wo be to you pharises for ye robbe widowes houses ye praye lõge prayers vnder a coloure/ye shett vp the kingdom of heuen & soffre not thẽ that woold to enter in/ye haue take away ỹ kay of knowleage/ye make mẽ breake gods commaundemẽtes with your tradicions / ye begyle the people wyth ypocresy and such lyke. Which thinges all oure prelates doo: but haue yet goten them newe names and other garmentes/& are other wyse dysgysed/ Thet is difference in the names betwene a pope/a Cardinal/a Bysshope/and so forth/and to say a scrybe/a pharisey/a seniour and so forth: but ỹ thinge is alone. Euen so now when we haue vttered him/he wyll chãge hym selfe ones moare and turne him selfe in to an aungell of lyght. ii. Cor. xi. Reade the place I exhorte the / what so euer thou art that readest this & note it well. The Iewes loke for Christe & he is come fyftene hundred yeres a goo & they not ware: we also haue loked for Antichryste and he hath regned as longe and we not ware: and that because eyther of vs loked carnally for him and not in the places where we oughte to haue soughte. The

Iewes

Jewes had founde Chriſt verely yf they had ſought him in the lawe and the prophetes/ whyther Chriſte ſendeth them to ſeke. Jhoñ. v. we alſo had ſpied out Antichryſte longe a goo yf we had loked in the doctrine of Chryſte & his Apoſtles / where be cauſe the beeſt ſeeth him ſelfe now to beſought for/ he coereth & ſeketh new holys to hyde him ſelfe in & chaungeth him ſelfe in to a thouſande faſcions with all maner wilenes falſhede ſuttelte & crafte. Be cauſe that his excõmunicatiõs are come to lyght he maketh it tray ſon vnto the kynge/ to be acquainted wt Chryſt. Jf Chryſt & they may not raygne together / one hope we haue that Chryſte ſhall lyue euer. The olde Antichryſtes brought Chryſte vnto Pylate ſeyinge/ by our lawe he ought to dye/ and whē Pylate bade the Judge hi after there lawe, they anſwered / it is not lawfull for vs to kyll any man whych they dyd to ỹ entente that they whych regarded not the ſhame of there falſe excõmunicatiõs/ ſhuld yet fere to confeſſe Chryſte becauſe that the tempozall ſwozde had condemned hi. They do all thynge of a good zeele they ſay/ they loue you ſo wel that they had leuer bzunne you thē ỹ you ſhuld haue felowſhippe with chryſte. They are gelowſe ouer you amiſſe (as ſeyth ſaynt Paul Gal. iiii.) They wolde deuyde you frō Chryſte and his holyteſtamente/ and ioyne you to the pope to beleue in his teſtamēte and pzomiſſes. Some mā wyl aſke parauēture why J take ỹ laboure to make this wozke in as moch as they wyll bzūne it ſeynge they bzunt the Goſpel J anſware in bzunninge the new teſtamente they dyd none other thynge thē that J loked foz/ no moze ſhall they do yf the bzunne me

alſo

also yf it be gods wyll it shall so be. Neuertheleſſe in translatynge the newe testamēte I dyd my dutye/ and so do I now/and wyll do as moch moze as god hath ozdened me to do. And as I offered that to all men to cozrecte it /who soeuer coulde, euen so doo I this. Who soeuer therfoze readeth this/cōpare it vn to the scrypture. If gods wozde beare recozde vnto it and thou also feleſt in thyne herte that it is so be of good comfozt and geue god thankes, If gods wozde condemne it/then hold it acur syd / and so do all other doctrines as Paul counseleth his Galathiens.

Byleue not euery spzyte sodēly, but tudge them by the wozde of god which is the triall of all doctrine and la- steth foz euer. Amen.

(.)

¶The parable of the wycked mammon.

Here was a certayne ryche man, whiche had a steward that was acused vnto hym that he had wasted his goodes. And he called hi and sayd vnto hym. Howe is it ỹ I here this of the? Gyue a comptes of thy stewardshyp / for thou mayst be no lenger my steward. The stewarde sayd wiñ hym selfe/what shal I do for my mayster wyll take awaye from me my stewardeshyp. I can not dygge/ and to begge I am ashamed. I wote what to do, that when I am put out of my stewardshyp, they maye receyue me in to theyr houses:

Then called he all his maysters detters, & sayde vnto the fyrste/ howe moche owest thou vnto my mayster? And he sayd, an hondred tonnes of oyle/ & he sayd to hym, take thy byll and syt downe qnyckly and wryte fyfty. Then sayd he to another, what owest thou? And he sayde, an hondred quarters of wheate. He sayd to hym/take thy byl, & wryte foure score. And the lorde cõmended the vniust stewarde, bycause he hadde done wysely. For the chyldren of this worlde are in theyr kynde, wyser then the chyldren of lyght. And I say also vnto you/make you frendes of the wycked mãmon, that when ye shall haue nede they maye receyue you into euerlastyng habytacyons. Luke. xvi. Chapytre.

¶For asmoche as with this and dyuers suche o=

ther textes, many haue enforsed to drawe the peo-
ple frō the trew faythe, & from puttynge theyr trust
in the truthe of goddes promyses, and in the mery-
tes and desetuynge of his Chryst our lorde/ & haue
also broughte it to passe (for many false prophetes
shall aryse and deceyue many, and moche wycked-
nes muste also be/saythe Chryste. Mat. xxiiii. And
Paule sayth. ii. Timoth. iii. Euyll men & deceyuers
shall preuayle in euyll whyle they deceyue and are
deceyued them selues) and haue taughte thē to put
theyr trust in theyr owne merytes, & brought them
in byleue that they shall be iustyfyed in the syghte
of god by the goodnesse of theyr owne workes, and
haue corrupte the pure worde of god to confyrme
theyr Aristotell withall. For thoughe that the phy-
losophers and worldly wyse men were enemyes a-
boue al enemyes to the gospel of god/and thoughe
the worldly wysdom can not comprehende the wys
dome of god as thou mayst se. i. Corynthy. i. and. ii.
And though worldly ryghtousnes can not be obe-
dyent vnto the ryghtousnes of god. Ro. x. yet what
soeuer the reder in Aristo. that must be fyrst trewe.
And to mayntayne that they rente & tere the scryp-
tures with theyr dystyncyons, and expounde them
wyolently, contrary to the meanynge of the texte /&
to the cyrcumstances that goeth before and after, &
to a thousand clere and eupdent textes. wherfore I
haue taken in hande to expounde this gospell, and
certayne other places of the new testament and (as
ferforth as god shall lende me grace) to brynge the
scrypture vnto the ryght sence, and to dyge agayne
the welles of Abraham, & to purge and clense them

of the

of ỹ erth of wozldly wysdome/wherwith these phy=
lystenes haue stopped them. whiche grace graunte
me god, foz the loue that he hath vnto his sone Je=
sus our lozde/vnto the glozy of his name. Amen.

That faythe onely before all wozkes and with=
out all merytes/but Chzyst onely iustyfyeth &
setteth vs at peace w̃ god, is pzouyd by Paule
in the fyzste chappytre to the Ro. I am not ashamed
(sayth he) of the gospell/ that is to saye, of the glad
tydynges and pzomyses whiche god hathe made &
swozne to vs in Chzyste. Foz it (that is to saye the
gospell) is the powze of god vnto saluacyon, to all
that byleue. And it foloweth in the fozesayd chapp=
tre/the iuste oz ryghtouse must lyue by faythe.

For in the faythe which we haue in Chzyste and
in godes pzomyses fynde we mercy, lyfe, fauoure, &
peace. In the lawe we fynde dethe, dampnacyon, &
wzathe: moze ouer the curse and vengaunce of god
vpon vs. And it (that is to saye the lawe) is called
of Paule. ii. Coz. iii. the mynystracyon of dethe and
dampnacyon. In the lawe we are pzoued to be the
enemyes of god/and that we hate hym. Foz how cã
we be at peace with god and loue hym / seynge we
are conceyued and bozne vnder the powze of the de
uyll/and are his possessyon and kyngdome/his cap
tyues and bondmen, and led at his wyll/ & he hol=
deth our hertes, so that it is impossyble foz vs to cõ
sent to the wyll of god/moche moze it is impossyble
foz a man to fulfyll the law, of his owne strength &
powze seynge that we are by byzthe & of nature the
heyzes of eternall dãpnaciõ. As sayth Paule Ephe.
ii. we (sayth he) are by nature the chyldzen of wzath.

whiche thynge the lawe dothe but vtter onely and helpeth vs not/ yea requyreth impyssyble thynges of vs. The lawe whan it cõmaundeth that ỹ shalte not lust/geueth the not powre so to do/ but dampneth the, bycause thou canst not so do.

IF thou wylte therfore be at peace with god & loue hym, thou must turne to the promyses of god and to the gospel, which is called of Paule in the place before rehersed to the Corynthyans/ ỹ my nystracyon of ryghtousnes and of the spyryte. For faythe bryngeth perdon and forgyuenes frely purchased by Chrystes blode, & bryngeth also ỹ spryte/ the spryte loseth the bondes of ỹ deuyll, and setteth vs at lybertie. For where the spryte of the lorde is there is lybertie sayth Paule in the same place to ỹ Corynthyans/ that is to saye, there the herte is fre and haue powre to loue the wyll of god/ and there the herte mourneth that he can not loue ynoughe. Nowe is that consente of the herte vnto the law of god eternall lyfe/ yea thoughe there be no powre yet in the members to fulfyll it. Let euery man therfore (accordynge to Paules coũsayle in the. vi. cha. to the Ephesy.) arme hymselfe with the armoure of god/ that is to vnderstande/ with godes promyses/ and aboue all thynge (sayth he) take vnto you the shelde of fayth/ wherwith ye maye be able to quenche all the fyry dartes of the wycked/ that ye maye be able to resyste in the euyll daye of temtacyõ/ and namely at the owre of deth.

CSe therfore thou haue godes promyses i thyne herte, & that thou byleue them without wauerynge and when temptacyon aryseth, & the deuyll layeth

the

the lawe and thy dedes agaynste the/answere hym with the promyses and turne to god, & confesse thy selfe to hym and say it is euen so/or els how coude he be mercyfull: but remembre that he is the god of mercy and of trouthe, & can not but fulfyll his promyses. Also remembre that his sones blode is stronger then all the synnes and wyckednes of the hole worlde, and therwith quyet thy selfe, and therunto cõmytte thy selfe and blesse thy selfe in all temptacyon (namely at ỹ houre of deth) with ỹ holy cãdle. Or els perysshest thou thoughe thou hast a thousand holy candels aboute the / a hondred tonne of holy water/a shypfull of pardons/a clothsacke full of freres cotes, and all ỹ ceremonyes in the world, and al the good workes/deseruynges and meryses of all the men in the world/be they or were they neuer so holy. Godes worde onely lasteth for euer, & that whiche he hath swore doth abyde, when all other thynges perysshe. So longe as thou fyndest any consent in thyne herte vnto the lawe of god/ỹ it is ryghtous and good, and also dyspleasure that ỹ canst not fulfyll it/despayre not, neyther doubte/ but that godes spryte is in the / and that thou arte chosen for Chrystes sake, to the enherytaunce of eternall lyfe.

And agayne Ro.iii. we suppose that a man is iustyfied throughe fayth without the dedes of ỹ law. And lykewyse Ro.iiii. we saye that fayth was reken ned to Abraham for ryghtousnes. Itẽ Ro.v. seynge ỹ we are iustyfyed throughe faythe, we are at peace with god. Itẽ Ro.x. with the herte doth a man byleue, to be made ryghtous. Itẽ Galat.iii. Receyued

ye the spyryte by the dedes of the lawe, or by heryng of the faythe? Doth he which mynystreth the spyryte vnto you and worketh myracles amonge you, do it of ỹ dedes of the law or by herynge of fayth? Euen as Abrahaam byleued god and it was rekened hym for ryghtoulnes. Understande therfore (sayth he) ỹ the chyldren of faythe are the chyldren of Abrahaam For the scrypture sawe before that god wolde iustyfye the hethen or gentyles by faythe, and shewed before glad tydynges vnto Abrahaam/in thy sede shal all nacyons be blessed. wherfore they whiche are of fayth are blessed/ỹ is to wete made ryghtous with ryghtouse Abrahã. For as many as ar of ỹ dedes of the lawe are vnder curse. For it is wrytẽ (sayth he) cursed is euery man ỹ cõtynueth not in al thynges which ar wrytẽ in ỹ boke of ỹ lawe to fulfyll them.

Item Gala.ii. where he resisted Peter in the face he sayth. we whiche are Iewes by nacion & not synners of the gentyles/know that a man is not iustyfyed by the dedes of the law, but by the fayth of Iesus Chryste, and haue therfore byleued on Iesus Chryste/that we myghte be iustyfyed by the faythe of Chryste/and not by the dedes of the lawe: for by the dedes of the lawe shall no flesshe be iustyfyed. Itẽ in the same place he sayth/ towchynge that I nowe lyue I lyue in the fayth of the sone of god/ whiche loued me and gaue hym selfe for me, I despyse not ỹ grace of god. For yf ryghtousenes come by the lawe/then is Chryste deed in vayne. And of suche lyke ensamples are all the epystles of Paule ful. Marke howe Paule laboreth with hym selfe to expresse the excedynge mysteryes of faythe in the e-

pystle

pystle to the Ephesyans/ & in the epystle to the Collossyans. Of these and many suche lyke textes are we sure that the forgyuenes of synnes and iustyfyenge is appropryate vnto fayth onely without the addynge to of workes.

Take for the also the lykenes that chryst maketh Mathei. ii. A good tree bryngeth forth good frute. And a bad tree bryngeth forth bad frute. There seyst thou that the frute maketh not the tree good, but the tree the frute/and that the tree must afore hande be good or be made good: ere it can bringe forthe good frute. As he also sayth the Math. xii. eyther make the tree good and his frute good also / eyther make the tree bad and his frute bad also. Howe can ye speake wel whyle ye your selues are euyll: So lykewyse is this trewe and nothynge more trewe/that aman be fore all good workes muste be fyrste good/and that it is impossyble that workes shuld make hym good, yf he were not good before, ere he dyd good workes. For this is Chrystes pryncypple & (as we saye) a general rule. How can ye speake well, whyle ye are euyll: so lykewyse how can ye do good, whyle ye are euyll:

This is therfore a playne and a sure conclusyon not to be doubted of/that there must be fyrste in the herte of a man before he do any good worke, a greater and a precyouser thynge then all the good workes in the worlde to reconsyle hym to god, to bryng the loue & fauoure of god to hym/to make hym loue god agayne/to make hym ryghtouse and good in ꝑ syght of god/to do awaye his synne/to delyuer hym and lose hym out of that captyuyte wherin he was conceyued and borne/i which he coude neyther loue

god

god neyther the wyll of god. Or elles howe can he worke any good worke ỹ shulde please god yf there were not some supernaturall goodnes in hym gyuẽ of god frely, wherof that good worke must spryng/ euen as a sycke man muste fyrste be healed or made whole, ere he can do the dedes of a whole man / and as the blynde man muste fyrste haue syght gyuen hym ere he can see/ & he that hathe his fete in fetters gyues, or stockes, must fyrste be loosed or he can goo/ walke, or ronne / and euen as they whiche thou redest of in the gospell that they were possessed of the deuyls/ coude not laude god tyll ỹ deuyls were cast out. That precyous thynge whiche must be in ỹ herte or a man can worke any good worke is ỹ worde of god/ which in the gospell preacheth, profereth, and bryngeth vnto al that repent and byleue, the fauour of god in Chryste. whosoeuer hereth the word and byleueth it, the same is therby ryghtousenes, & therby is gyuen hym the spryte of god/ which ledeth hym vnto al that is the wyll of god, & is loosed from the captyuyte and bondage of the deuyll/ & his herte is fre to loue god/ and hathe luste to do the wyll of god. Therfore it is called the worde of lyfe/ ỹ word of grace/ the worde of helthe/ the worde of redempcyon/ the worde of forgyuenes/ & the word of peace: he ỹ hereth it not, or byleueth it not, can by no meanes be made ryghtouse before god. This cõfyrmeth Peter in the .xv. of the actes, sayenge ỹ god through fayth dothe puryfye the hertes. For of what nature soeuer the worde of god is, of the same nature must the hertes be whiche byleue theron and cleue therunto. Nowe is the worde lyuynge, pure, tyghtouse & trewe/

& trewe / and euen so maketh it the hertes of them that byleue theron.

IF it be sayd that Paule (when he sayth in the iii. to the Romayns / no flesshe shall be or can be iustyfyed by the dedes of the lawe) meaneth it of ỹ ceremonyes or sacrifyces / it is a lye verely. For it foloweth immedyatly / by ỹ lawe cõmeth the knowlage of synne. Nowe are they not the ceremonyes ỹ vttre synne / but the lawe of cõmaundemẽtes. In ỹ iiii. (he sayth) the lawe causeth wrathe, whiche can not be vnderstand of the ceremonyes for they were gyuen to reconsyle the people to god agayne after they had synned. If (as they saye) the ceremonyes which were gyuen to purge synne & to reconsyle / iustyfyen or neyther blesse, but temporallye / moche more the lawe of cõmaundementes iustyfyeth not. For that which proueth a man sycke healeth hym not / neyther doth the cause of wrathe bryng to fauour / neyther can that which dampneth saue a mã. when the mother cõmaundeth her chylde, but euen to rocke the cradell, it grudgeth / the cõmaundemẽt doth but vtter the poyson that lay hyd / and setteth hym at bate with his mother, and maketh hym byleue she loueth hym not.

These cõmaũdemẽtes also (thou shalt not coupte thy neyghbours house, thou shalt not lust, desyre, or wysshe after thy neyghbours wyfe, seruaũt, mayde, oxe, or asse / or what soeuer pertayneth vnto thy neyghbour) gyue me not powre so to do, but vtter the poyson that is in me and dampne me, bycause I can not so do, and proue that god is wrath with me, seynge that his wyll and myne are so contrary.

Therfore sayth Paule Gal.iii. If there had ben gyuen suche a lawe that coude haue gyuen lyfe/ then no doubte ryghtousenes had come by the lawe, but the scrypture conclude all vnder synne (sayth he) ꝑ the promyse myght be gyuen vnto them ꝑ byleue throughe the faythe that is in Jesus chryste.

The promyses when they are byleued, are they ꝑ iustyfye/for they bryng the spyryte which loseth ꝑ herte, gyueth lust to the lawe, and certyfyeth vs of the good wyll of god vnto vs warde. yf we submyt our selues vnto god and desyre hym to hele vs, he wyll do it/and wyll in the meane tyme (bycause of the consent of the herte vnto the lawe) count vs for full hole, and wyl no more hate vs, but pytie vs, cherysshe vs, be tender harted to vs, and loue vs as he doth Chryst hym selfe. Chryst is our redemer, sauyuyour, peace, attonement, and satysfaccyon/& hathe made amendes or satysfaccyon to godwarde for all the synne whiche they that repent (consentynge to ꝑ lawe, and byleuynge the promyses) do/haue done or shall do. So that yf throughe fragylytie we fall a thousand tymes in a day/yet yf we do repẽt agayne we haue alway mercy layde vp for vs in store in Jesus Chryste our lorde.

What shal we saye then to those scriptures which go so sore vpon good workes? As we rede Ma. xxv. I was an hõgred and ye gaue me meate. &c. & suche lyke. which all sounde as thoughe we shuld be iustyfied and accepted vnto the fauour of god in Chryste throughe good workes. This wyse answere I. Many there are whiche when they here or rede of fayth/

at ones

at tonce they consente therunto and haue a certayne ymagynacyon or oppynyon of the faythe / as when a man telleth a story or a thynge done in a straunge lande / that pertayneth not to them at all / which yet they byleue & tell as a trewe thynge. And this ymagynacyon or oppynyon thy call faythe. They thynke no further then that faythe is a thynge whiche standeth in theyr owne powre to haue / as to do other natural wozkes which men wozke: but they fele no maner wozkynge of the spyryte neyther the terryble sentence of the lawe / the ferefull iudgementes of god / ỹ horyble dampnacyon and captyuyte vnder satan. Therfore as sone as they haue this oppynō or ymagynacyō in theyr hertes / that sayth / veryly this doctryne semeth trewe / I byleue it is euen so. Thē they thynke that the ryght fayth is there. But afterward when they fele in them selues, and also se in other ỹ there is none alteracyō, and that the wozkes folowe not but that they are all togyther euen as before / & abyde in theyr olde estate: thē thynke they that fayth is not suffycyent / but that it muste be some greatter thynge then faythe that shulde iustyfye a man.

So faule they awaye from faythe agayne / & crye sayenge fayth only iustyfyeth not a man / & maketh hym acceptable to god. yf thou aske them wherfore / they answere, se howe many there are that byleue & yet do no more then they dyd before. These are they which Iudas in his epystle calleth dreamers which deceyue them selues with theyr owne fantasyes. For what other thynge is theyr ymagynacyon whiche they call faythe, then a dremynge of faythe / and an oppynyon of theyr owne ymagynacyon wrought w-

out the grace of god? These muste nedes be worse at the latter ende then at ẏ begynnynge. These are the olde vesselles that rent when newe wyne is powred in to them. Mat. ix. that is, they here godes worde but holde it not/and therfore waxe worse then they were before. But ẏ ryght spryngeth not of mannes fantesy neyther is it in any mānes powre to obtayne it/but is all togyther the pure gyfte of god powred in to vs frely without all maner doynge of vs, with out deseruynge and merytes, yea ⁊ without sekynge for of vs. And is (as saythe Paule in the seconde to ẏ Ephesyans) euen godes gyfte and grace purchased throughe Chryste. Therfore is it myghty in operacyon/full of vertue and euer workynge / which also reneweth a man, ⁊ begynneth hym a fresshe, altereth hym, chaungeth hym, and turneth hym all togyther in to a newe nature and conuersacyon/ so that a mā feleth his herte all togyther altered and chaunged ⁊ ferre otherwyse dysposed then before / ⁊ hath powre to loue that whiche before he coulde not but hate/⁊ delyteth in that whiche before he abhorred / and hateth that whiche before he coulde not but loue. And it setteth the soule at lybertie and maketh her fre to fol owe the wyll of god/and dothe to the soule euen as helth doth vnto the body, after that a man is pyned and wasted away with a longe sokynge disease. The legges can not beare hym / he can not lyfte vp his handes to helpe hym selfe/ his taste is corrupte/ suger is bytter in his mouth/his stomake abhorreth longynge after sybbersause ⁊ shasshe / at whiche a whole stomake is redy to cast his gorge. when helth cōmeth she chaungeth ⁊ altereth hym clene/ gyueth

hym

hym ſtrength in all his mẽbres and luſt to do of his owne accorde that whiche before he coulde not do, neyther coulde ſuffre that any man exhorted hym to do/and hathe nowe luſte in other thynges / and his mẽbres are free and at lybertie and haue powre to do of theyr owne accorde all thynges which belonge to an whole man to do/which afore they had no powre to do/but were in captyuytie & bondage. So lykewyſe in all thynge doth tyght faythe to the ſoule.

¶ The ſpyryte of god accompanyeth fayth, & bryngeth with her lyght wherwith a mã beholdeth hym ſelfe in ỹ law of god/& ſeeth his myſerable bondage and captyuyte/& humbleth hym ſelfe, and abhorreth hym ſelfe/ ſhe bryngeth godes promyſes of all good thynges in Chryſte, god worketh with his worde, & in his worde/& as his worde is preched, faythe wroteth her ſelfe in the hertes of the electe/and as fayth entereth and the worde of god is byleued, the powre of god loſeth the herte from the captyuyte & bõdage vnder ſynne/and knytteth & coupeleth hym to god/ and to the wyll of god/altereth hym and chaungeth hym clene, facyoneth & forgeth hym a newe, gyueth hym powre to loue and to do that which before was vnpoſſible for hym eyther to loue or do/and turneth hym in to a newe nature/ſo ỹ he loueth that whiche he before hated/and hateth that whiche he before loued/& is clene altered and chaunged, and contrarie diſpoſed/and is knytte & coupled faſt to godes wyl/ and naturally bryngeth forth good workes/that is to ſaye, that whiche god cõmaundeth to do, and not thynges of his owne ymagynacyon. And that dothe he of his owne accorde as a tre bryngeth forthe frute

of her owne accorde. And as thou nedest not to byd a tree to bringe forthe frute, so is there no lawe put vnto hym ꝑ byleueth & is iustyfyed throughe faythe (as sayethe Paule in the fyrst pystle to Timothe the fyrste chappytre) Neyther is it nedefull. For the lawe of god is wryten and grauen in his herte, & his plesure is therin. And as without cõmaundement but euen of his owne nature, he eateth, drynketh, seeth, hereth, talketh, & goeth, euen so of his owne nature/ without coaccyon or compulsyon of the lawe/ bryngeth he forthe good workes. And as a whole man when he is a thurst, taryeth but for drynke/ and whẽ he hongreth abydeth but for meate/ and then drynketh and eateth naturally: euen so is the faythfull euer a thrust and an hongred after the wyll of god/ and taryeth but for occasyon. And when so euer an occasyon is gyuen, he worketh naturally the wyll of god. For this blessynge is gyuen to all them ꝑ trust in chrystes blode, that they thrust and hongre to do godes wyll. He that hathe not this fayth, is but an vnprofytable babler of fayth and workes/ and wotteth nother what he bableth nor what hẽ meaneth, or whereunto his wordes ptayne. For he feleth not the powre of fayth nor the workynge of the spyryte in his herte/ but enterpreteth the scryptures whiche speke of fayth & workes after his owne blynde reason and folysshe fantasyes, and not of any felynge ꝑ he hathe in his herte: as a man reherseth a tale of an other mãnes mouthe and woteth not whether it be so or no as he sayth/ nor hathe any experyence of the thynge selfe. Nowe dothe the scrypture ascrybe both faythe and workes, not to vs but to god onelye / to

whome

whome they belonge onely/ and to whome they are appropryate, whose gyfte they are, and the propre worke of his spyryte.

Is it not a frowarde & a peruerse blyndnes? they teache howe a mã can do nothynge of his owne selfe and yet presumtuously take vpon them the greatest & hyghest worke of god/euen to make fayth in them selues of theyr owne powre, and of theyr owne false ymagynacyon and thoughtes. Therfore I saye, we must despere of our selues/& praye god (as chrystes apostles dyd) to gyue vs faythe, & to encrease our faythe. when we haue that, we nede no other thynge more. For she bryngeth the spyryte with her, and he not onely teacheth vs all thynges, but worckes them also myghtely in vs and caryeth vs throughe aduersyte, persecucion, deth, and hell, vnto heuen and euerlastynge lyfe.

Marke dylygently therfore seynge we are come to answere. The scrypture bycause of such dremers and fayned faythes sake, vseth such maner of spekynges of workes/not that a man shulde therby be made good to godwarde or iustyfyed, but to declare vnto other, and to take of other the dyfference bytwene false fayned faythe and ryght faythe. For where ryght fayth is, there bryngeth she forthe good workes/yf there folowe not good workes, it is no doubte but a dreme & an oppynō or fayned fayth.

wherfore loke as ỹ frute maketh not the tre good, but declareth and testyfyeth outwardly that the tree is good (as Chryste saythe) euery tree is knowen by his frute: euen so shall ye knowe the ryght faythe by her frute.

Take for an ensample Mary that annoynted Chrystes feete. Luke. vii. When Simon which had Chryste to his house had condemned her/Chryst defended hyr & iustyfyed her sayenge. Symon I haue a certayne thynge to say vnto ỹ. And he sayde mayster saye on. There was a certayne lender whiche had two detters/ỹ one ought fyue hundreth pense/ & the other fyfty. When they had nothynge to paye he forgaue bothe. Which of them tell me, wyll loue hym most? Symon answered and sayde: I suppose that he to whome he forgaue most. And he sayde to hym, thou hast truly iudged. And he tourned hym to the woman, and sayde vnto Symon, seest ỹ this woman? I entered into thyne house, and thou gauest me no water to my fete/but she hathe washed my fete with teares, and wyped them with ỹ heres of her heed. Thou gauest me no kysse / but she syns the tyme I came in, hath not ceased to kysse my fete My heed with oyle (whiche is but a vyle thynge) thou hast not annoynted. And she hath annoynted my feete with costely and precyous oyntementes. Wherfore I saye vnto the / many synnes are forgyuen her for she loueth moche. To whome lesse is forgyuen, ỹ same dothe loue lesse. &c. Hereby se we that dedes and workes are but outwarde sygnes of the inwarde grace of ỹ bounteous and plenteous mercy of god frely receyued without all merytes of dedes, yea & before all dedes. Chryst teacheth to know the inwarde faythe and loue, by ỹ outwarde dedes. Dedes are the frutes of loue / and loue is the frute of fayth. Loue and also the dedes are great or small accordynge to the proporcyon of faythe. Where

fayth

faythe is myghty and stronge, there is loue feruent and dedes plẽtuouse, and done with exceedynge mekenes. Where faythe is weke, there is loue colde and ỹ dedes fewe and seldome as flowres and blossomes in wynter. Symon byleued and had faythe/ yet but weakely/ and accordynge to the proporcyon of his fayth loued coldely/ and had dedes therafter: he bad Chryst vnto a symple and a bare feast onely, and receyued hym not with ony great humanyte. But Mary had a stronge faythe/ and therfore burnynge loue, and notable dedes done with exceedyng profounde and depe mekenes. On the one syde she sawe her selfe clerely in ỹ lawe/ bothe in what daunger she was in/ and her cruell bõdage vnder synne, her horryble damnacyon and also the ferefull sentence and iudgement of god vpon synners. On the other syde she herde the gospell of Chryst preached/ and in the promyses she sawe with egles eyes the exceedynge abundaunte mercy of god / that passeth all vtteraunce of speche/ which is set forthe in chryst for all meke synners. Whiche knowlageth theyr synnes. And she byleued the worde of god myghtyly and glorified god ouer his mercy and truthe / and beynge ouercome, and ouerwhelmed with the vnspekeable yea and incomprehensyble abondaunte ryches of the kyndnes of god/ dyd enflame and burne in loue/ yea was so swolne in loue that she coude not abyde nor holde/ but muste breke out/ and was so dronke in loue that she regarded no thynge/ but euen to vtter the feruent and burnynge loue of her herte onely. She had no respect to her selfe/ though she was neuer so great & notable a synner / neyther

to the

to the curyouse ypocrysye of the phareseyes whiche euer dysdayne weke synners/ neyther the costlynes of her oyntment/but with all humblenes dyd runne vnto his fete. Washed them with the teres of her eyes/and wyped them with the heeres of her heed/ and anoynted them with her precyous oyntment/ yea & wolde no doubte haue runne in to the ground vnder his fete to haue vttered her loue toward hym yea wolde haue descended downe in to hell, yf it had ben possyble. Euen as Paule in the neynth Chappytre of his eppystle to the Romaynes was dronke in loue and ouerwhelmed with the plentuousnes of the infynyte mercy of god (whiche he had receyued in Chryste vnsoughte fore) wysshed hym selfe banysshed from Chryste and dampned / to saue the Jewes/yf it myghte haue bene. For as a man feleth god in hym selfe/so is he to his neyghboure.

Marke an other thynge also. We for the moste parte bycause of our grossenes/in all our knowlage procede from that whiche is last and hyndmoste vnto that whiche is fyrste / begynnynge at the latter ende / dysputynge and makynge our argumentes backewarde. We begynne at the effecte and worke and procede vnto the naturall cause. As bycause of an ensample we fyrste se the mone derke / and then serche the cause, and fynde that the puttynge of the erthe bytwene the sonne and the mone is the naturall cause of the derkenes, and that the erthe stoppeth the lyghte. Then dysputewe backewarde sayenge/the mone is derkened/therfore is the erthe directly bytwene the sonne and the mone. Nowe yet is not the derkenes of the mone the naturall cause

that

that the erthe is bytwene the ſonne and the mone/ but the effecte therof and cauſe declaratyue / declarynge and ledynge vs vnto the knowlage / howe that the erthe is bytwene the ſonne and the mone dyrectelye and cauſeth the derkenes / ſtoppynge the lyght of the ſonne from the mone. And cõtrary wyſe the beynge of the erthe dyrectlye bytwene the ſonne and the mone is the naturall cauſe of the derkenes. Lyke wyſe he hathe a ſone, therfore is he a father/ and yet the ſone is not the cauſe of the father / but contrary wyſe. Not withſtandynge the ſone is the cauſe declaratyue, wherby we knowe that the other is a father. After the ſame maner here, many ſynnes are forgyuen her/ for ſhe loueth moche/ thou mayſte not vnderſtande by the worde for/ that loue is naturall cauſe of the forgyuynge of ſynnes / but declareth it onely/ and contrary wyſe the forgyuenes of ſynnes is the naturall cauſe of loue.

¶ The workes declare loue. And loue declarethe that there is ſome benefyte and kyndnes ſhewed or elles wolde there be no loue. Why worketh one and an other not? Or one more than an other? Bycauſe that one loueth and the other not/ or that the one loueth more then the other. Why loueth one and an other not/ or one more then an other? Bycauſe that one felethe the excedynge kyndnes of god in his herte and an other not / or that one fealeth it more than an other. Scrypture ſpeaketh after the moſte groſſeſte maner. Be dylygent therfore that thou be not deceyued with curyouſenes. For men of no ſmall reputacyon haue bene deceyued with theyr owne ſophyſtrye.

Hereby

HEreby now seest thou, that there is great dyf-
ference betwene beynge ryghtouse and good
in a mannes selfe / and declarynge and vtterynge
ryghteousnes and goodnes. The faythe onely ma-
keth a man safe, good, ryghtouse and the frende of
god / yea and the sone and the ayre of god and of all
his goodnes, and possesseth vs with the spyryte of
god. The worke declareth the selfe faythe and good
nes. Nowe vseth the scrypture the cõmune maner
of speakynge / and the very same that is amõge the
people. As when a father sayth to his chylde, go and
be louynge, mercyfull and good / to suche or suche a
pore man / he byddeth hym not therwith to be made
mercyfull / kynde and good: but to testyfye and de-
clare the goodnes that is in hym all redy, with the
outwarde dede / that it maye breke out to the profyte
of other / and that other may fele it which haue nede
therof.

After the same maner shalte thou enterpzete the
scryptures whiche make mencyon of workes: that
god therby wyll that we shewe forthe that goodnes
whiche we haue receyued by faythe / and let it breke
forthe and come to the profyte of other, that the false
fayth may be knowen, and weded out by the rotes.
For god gyueth no man his grace that he shulde let
it lye styll and do no good withal: but that he shuld
encrease it & multyplye it with lendynge it to other
& with openly declarynge of it ẅ the outward wor
kes / prouoke & drawe other to god. As chryste sayth
in Mathew ỳ fyfte chappytre let your lyght so shyne
in the syghte of men that they maye se your good
workes, & glorifye your father whiche is in heuen.

Or elles

Or elles were it as a treasure dygged in the groũde and hyd wysdome/in whiche what profyte is there?

Moreouer therwith the goodnes, fauoure, & gyftes of god which are in the/not onely shall be knowen vnto other, but also vnto thyne owne selfe/and ỹ shalbe sure that thy fayth is ryght/and that ỹ trewe spyryte of god is in the/and that thou art called and chosen of god vnto eternall lyfe/ and losed from the bondes of Sathan whose captyue thou wast/as Peter exhorteth in the fyrst of his seconde epystle/thrughe good workes to make our callynge & electyon (wherwith we are called & chosen of god) sure. For howe dare a man presume to thynke that his faythe is ryght, and that goddes fauour is on hym, & that godes spyryte is in hym (when he feleth not the workynge of the spyryte, neyther hym selfe desposed to any godly thyng. Thou canste neuer know or be sure of thy faythe, but by the workes / yf workes folowe not yea and that of loue, without lokynge after any rewarde, thou mayst be sure that thy faythe is but a dreme and not right/and euen the same that James called in his epystle.ii. Chappytre deed fayth and not iustyfyenge.

Abrahã thrughe workes Genesis.xxii. was sure of his faythe to be ryghte, and that the trewe fere of god was in hym / when he had offered his sone (as the scrypture saythe) Nowe knowe I that thou feareste god, that is to saye. Nowe is it open and manyest that ỹ feareste god, in asmoche as thou haste not spared thy onely sone for my sake.

So nowe by this abyde sure and faste that a man inwardly in the herte and before god is ryghtouse

ryghtuouſe and good thꝛoughe kaythe onely be-
foꝛe all woꝛkes. Notwythſtandynge yet outward-
ly and openly befoꝛe ỹ people/yea and befoꝛe hym
ſelfe,is he ryghtouſe thꝛoughe the woꝛke,that is,he
knoweth and is ſure thꝛoughe the outward woꝛke
that he is a trewe beleuer and in the fauour of god
and ryghtouſe and good thꝛoughe ỹ mercy of god,
that thou mayſt call the one an open and an out-
warde ryghtouſnes/& the other an inwarde ryght-
touſnes/of the herte(ſo yet) that thou vnderſtande
by the outwarde ryghtouſnes none other thynge
ſaue the frute that foloweth,and a declarynge of ỹ
inwarde iuſtifyenge and ryghtouſnes of the herte/
and not that it maketh a mā ryghtouſe befoꝛe god,
but that he muſt fyꝛſt be ryghtouſe befoꝛe hym in ỹ
herte.Euen as thou mayſt call the frute of the tre/
the outwarde goodnes of the tre, whiche foloweth
& vttereth the inwarde naturall goodnes of ỹ tree.

This meneth James i his epyſtle where he ſayth
kaythe without woꝛkes is deed, that is, yf woꝛkes
folowe not,is a ſure and an euydent ſygne ỹ there
is no kayth in the herte/but a deed ymagynacyon &
dꝛeme whiche they falſely call kaythe.

Of the ſame wyſe is this ſayenge of Chꝛyſte to
be vnderſtande. Make you frendes of the vnrygh
ouſe māmon/that is ſhowe your kayth openly and
what ye are within in the herte/with outwarde gy
wynge and beſtowynge your goodes on the pooꝛe,
that ye maye obtayne frendes/that is/that ỹ pooꝛe
on whome thou haſte ſhewed mercy may at ỹ daye
of iudgemente teſtyfye and wytneſſe of thy good
woꝛkes. That thy kaythe,& what thou werſt win

in the

in ỹ herte before god may there apere by thy frutes openly vnto all mẽ. For vnto the ryght beleuynge shall all thynges be comfortable and vnto consolacyon at that terryble daye. And contrary wyse vnto the vnbeleuynge/all thynge shall be vnto desperacyon, and confusyon, and euery man shal be iudged openly and outwardly in the presens of all men/ accordynge to theyr dedes and workes. So that not without a cause thou mayste call them thy frendes/ which testyfye at that day of the that thou lyuedest as a trew and a ryght christen man, and folowedst ỹ stepes of christ in shewynge mercy/ as no doubte he dothe which fealeth god mercyfully in his herte. And by the worde is the fayth knowen/ that it was ryght and perfyte. For the outwarde workes can neuer please god nor make frende/ excepte they sprynge of fayth. For as moch as Christe hym selfe Math. in the. vi. and. vii. Chapytre dysalloweth and casteth awaye the workes of ỹ phareseyes: ye professyenge and workyng of myracles and castynge out of deuyls/ whiche we counte and esteme for very excellẽt vertues. yet make they no frendes with theyr workes, whyle theyr hertes are false and vnpure & theyr eyen double. Nowe without fayth is no herte trewe or eye syngle: so that we are compelled to confesse that the workes make not a man ryghtouse or good but that the herte must fyrst be ryghtouse and good or any good worke procedeth thence.

Secundaryly all good workes muste be done free with a syngle eye, without respecte of any thynge/ and that no profyte be soughte therby.

That

That cõmaundeth Chryste, where he sayth Mat. x. fre haue ye receyued, fre gyue agayne. For loke as Chryste w all his workes dyd not deserue heuen, for that was his all redy/but dyd vs seruyse therwith/ and neyther loked nor sought his owne profyte, but our profyte, and the honour of god the father onely. Euē so we w all our workes may not seke our owne profyte/neyther in this world nor in heuē/but must and ought frely to worke to honoure god with all/ and with all maner respecte, seke our neyghbours profyte and do hym seruyce. That meaneth Paule Philip. ii. sayenge. Be mynded as chryst was which beynge in the shappe of god, equall vnto god & euen very god, layd that a parte, that is to saye, hydde it. and toke on hym the fourme & fascyon of a seruaūt. That is, as concernynge hym selfe he had ynoughe, that he was full, and had all plentuousnes of ỹ godhed/and in all his workes soughte our profyte and bycame our seruaunt.

The cause is. For almoche as fayth iustyfieth and putteth a waye synne in the syghte of god/bryngeth lyfe, helthe, and the fauoure of god / maketh vs the heyres of god, powreth the spyryte of god into our soules, & fylleth vs with all godly fulnes in chryste, it were to great a shame, rebuke, and wronge vnto ỹ faythe/yea to Chrystes blode/yf a man wolde worke any thynge to purchase that wherwith faythe hathe endued hym alredy/and god hathe gyuen hym frely Euen as chryste had done rebuke & shame vnto hym selfe/yf he wold haue done good workes & wrought to haue ben made therby godes sone and heyre ouer all/whiche thynge he was alredy. Now dothe fayth

make

make vs the sones or chyldren of god. Johan.i. he gaue them myght or powre to be the sones of god/ in ꝑ they vyleued on his name. If we be sones, so are we also heyres. Ro.viii. and Gala.iiii. How can or ought we thē to worke, for to purchase ꝑ enhery taūce wal, wherof we are heyres all redy by fayth.

What shall we saye then to those scryptures whi che sounde as thoughe a man shulde do good wor kes and lyue well for heuens sake or eternall re= warde? As these are / make you frendes of the vn= ryghtouse mammon. And Mat.vii. Gather you tre asure togyther in heuen. Also Mat. xix. If ꝑ wylte entre in to lyfe kepe the cōmaundementes & suche lyke. This say I / that they which vnderstande not neyther fele in they hertes what faythe meaneth, talke and thynke of the rewarde euen as they do of the worke/ neyther suppose they that a man ought to worke but in a respecte to the rewarde. For they ymagen that it is in the kyngdome of Chryst as it is in ꝑ world amonge men/ that they must deserue heuē w they good workes. Howbeit they thoughtes are but dremes and false ymagynacyons. Of these men speaketh Malachyas Chap. i. who is it amonge you that shutteth a doore for my pleasure for nought? ꝑ is, without respecte of reward. These are seruauntes that seke gaynes and vauntage/ hyrelynges and day laborers whiche here on erthe receyue they rewardes/ as the phareseyes w they prayers, and fastynges Math.v.

But on this wyse gothe it with heuē/ with euer= lastynge lyfe & eternall reward/ lyke wyse as good workes naturally folowe fayth (as it is aboue re=

herſed)ſo that thou nedeſt not to cõmaunde a trewe byleuer to wozke oz to compell hym with any lawe/ foz it is vnpoſſyble that he ſhulde not wozke/he tarryeth but foz an occaſyõ/he is euer dyſpoſed of hym ſelfe/thou nedeſt but to put hym in remembzaunce, and that to knowe the falſe faythe from the trewe. Euen ſo naturally dothe eternall lyfe folowe fayth and good lyuynge, without ſekynge foz/and is impoſſyble that it ſhulde not come, thoughe no man thoughte theron.yet is it reherſed in the ſcrypture alledged and pzomyſed to knowe the dyfference bytwene a falſe byleuer and a trewe byleuer/and that euery man may know what foloweth good lyuyng naturally and of it ſelfe without takynge thoughte foz it.

Take a groſſe enſample.Hell that is euerlaſtynge dethe is thzetened vnto ſynners/and yet folowethe it ſynne naturally without ſekynge foz. Foz no mã doth euyll to be dampned therfoze/but had leuer auoyde it.yet there the one foloweth the other naturally/and thoughe no man coulde oz warned hym of it/yet ſhulde the ſynner fynde it, and fele it. Neuertheleſſe it is therfoze thzetened that men maye knowe what foloweth euyl lyuynge. Nowe then as after euyll lyuynge foloweth his reward vnſought foz/euẽ ſo after good lyuynge foloweth his reward naturally vnſought foz, oz vnthought vpon. Euen as thou dzynkeſt wyne, be it good oz bad / the taſte foloweth of it ſelfe/thoughe thou therfoze dzynke it not.yet teſtifyeth the ſcrypture/and it is trewe/that we are by enherytaunce hayzes of dampnacyon/ẽ that oz we be bozne we are veſſelles of the wzath of

god

god and full of that poyson whence naturallye all synnes sprynge/ & wherwith we can not but synne/ whiche thynge the dedes that folowe (when we be holde our selues in the glasse of the lawe of god) do declare and vtter/kyll our cōscyence and shewe vs what we were and wyst not of it, and certyfyeth vs that we are heyres of dampnacyon. For yf we were of god we shuld cleue to god and lust after the wyll of god. But nowe our dedes compared to the lawe declare the contrarye, and by our dedes we se our selues, bothe what we be, & what our ende shall be.

So nowe thou seest that lyfe eternall & all good thynges are promysed vnto faythe and byleue: so ẏ he that byleueth on Chryste, shall be safe. Chrystes blode hathe purchased lyfe for vs and hathe made vs the heyres of god: so ẏ heuen cometh by Chrystes blode. If thou woldest obtayne heuen with the merytes & deseruynges of thyne owne workes/so dyddest thou wronge, yea and shamedest the blode of Chryste/and vnto the were chryste deed in vayne. Nowe is the trew byleuer heyre of god by Chrystes deseruynges/yea in Chryste was predestynate and ordeyned vnto eternall lyfe, before ẏ worlde began. And when the Gospell is preached vnto vs we byleue the mercy of god/and in byleuynge we receyue the spyryte of god/ whiche is the ernest of eternall lyfe/and we are in eternall lyfe alredy / and fele alredy in our hertes ẏ swetenes therof/and are ouercome with the kyndnes of god and Chryste, & therfore loue the wyll of god / and of loue are redy to worke frely/and not to optayne that whiche is gyuen vs frely and wherof we are heyres alredy.

Nowe when Chryste sayth. Make you frendes of vnryghtous mammon. Gather you treasure to gyther in heuen and such lyke. Thou seest that the menynge and entent is none other but ỹ thou shuldest do good/and so wyll it folowe of it selfe naturally/ without sekynge and takynge of thought, that thou shalte fynde frendes and treasure in heuen and receyue a rewarde. So let thyne eye be sengle, & loke vnto good lyuynge onely and take no thought for the rewarde: but be content. For as moche as thou knowest and arte sure that the rewarde & al thynge cõtayned in goddes promyses folow good lyuynge naturally / and thy good workes do but testyfye onely, and certyfye the that the spyryte of god is in the, whome thou hast receyued in ernest of goddes truthe/and that thou art ayre of all the goodnes of god/and that all good thynges are thyne all redye purchased by Chrystes blode and layde vp in store agaynste that daye when euery man shall receyue accordynge to his dedes/that is/accordynge as his dedes declare and testyfye what he is or was. For they that loke vnto the rewarde, are slowe, false, sutell, and crafty workers/and loue the rewarde more then the worke/yea hate the laboure/yea hate god which cõmaundeth the laboure/and are wery both of the cõmaundement and also of the cõmaunder/ and worke with tedyousnes. But he that worketh of pure loue without sekynge of rewarde, worketh trewly.

Thyrdly that not the sayntes, but god onely receyueth vs in to eternall tabernacles/is so playne and eupdent that it nedeth not to declare or proue it.

it. Howe shall the sayntes receyue vs in to heuen/ when euery man hathe nede for hym selfe/ that god onely receyue hym to heuen/ and euery man hathe scace for hym selfe? As it appereth by the fyue wyse vyrgyns Math. xxv. which wold not gyue of theyr oyle vnto the onwyse vyrgyns. And Peter sayth in the. viii. of his fyrste epystle that the ryghtouse is w̄ dyfficultie saued. So seest thou that the sayenge of Chryste/ make ye frendes & so forthe/ that they may receyue you in to euerlastynge tabernacles, pertayneth not vnto the sayntes whiche are in heuen/ but is spoken of the poore and nedy which are here present with vs on erthe, as thoughe he shulde saye. What byldest ÿ churches, foundest abbeyes/ chauntryes/ and colleges in the honour of sayntes/ to my mother/ saynt Peter/ Paule/ and sayntes that be deed to make of them thy frendes? They nede it not yea they are not thy frendes but theyrs whiche lyued then whē they dyd, of whom they were holpen. Thy frendes are the poore whiche are nowe in thy tyme and lyue with the/ thy poore neybours which nede thy helpe and socour. Them make thy frendes with thy vnryghtouse mammon/ that they maye testyfye of thy faythe/ and thou mayst knowe and fele that thy faythe is ryght and not fayned.

Vnto the seconde/ suche receyuynge in to euerlastynge habytacyōs is not to be vnderstonde that men shall do it. For many to whome we shewe mercy and do good shall not come there/ neyther skylleth it/ so we mekely and louyngely do our dutye/ yea it is a sygne of stronge faythe/ and feruent loue/ yf we do well to the euyll/ and studye

to drawe them to chryste in all that lyeth in vs. But the poore gyue vs an occasyō to exercyse our fayth/ and the dedes make vs fele our faythe and certyfye vs and make vs sure that we are safe/and are escaped and translated from deth vnto lyfe/and that we are delyuered and redemed from the captyuyte and bondage of Satan/and brought in to the lybertye of the sones of god, in that we fele luste & strength in our herte/to worke the wyll of god. And at that daye shall our dedes appere & comforte our hertes/ wytnes our faythe and trust whiche we nowe haue in Chryste, whiche faythe shall then kepe vs from shame/as it is wryten. None that byleueth in hym shall be ashamed Rom.ix. So that good workes helpe our faythe/and make vs sure in our conscyences, and make vs fele the mercy of god. Not with standynge heuen/euerlastynge lyfe / ioye eternall/ fayth, the fauoure of god, the spyryte of god, luste & strength vnto the wyll of god, are gyuen vs frely/ of the bounteouse and plenteous ryches of god purchased by Chryste, without our deseruynges / that no man shulde reioyse/but in the lorde onely.

For a furder vnderstandynge of this gospell maye here be made.iii.questyons. What mā=mon is/why it is called vnryghtouse / & after what maner Chryste byddeth vs counterfeyte and folowe the vniuste and wycked stewarde whiche with his lordes damage prouyded for his owne profyte and vauntage/ whiche thynge no doubte is vnryghtouse and synne.

Fyrste Mammon in an Ebrewe worde and sygnyfyeth ryches or temporal goodes/and namely all superfluyte/

superfluyte/and al that is aboue necessyte and that whiche is requyred vnto our necessary vses/ wherwith a man may helpe an other, without vndoynge or hurtynge hym selfe. For hamon in the Ebrewe speche sygnyfyeth a multytude or abundaunce or many. And therhence cõmeth mahamon or mãmon abundaunce or plenteousnes of goodes or ryches.

Secundaryly/it is called vnryghtouse mãmon/ not bycause it is goten vnryghtously or with vsery. For of vnryghtouse goten goodes can no man do good workes/but oughte to restore them whome agayne. As it is sayd. ysaias. lxi. I am a god that hateth offerynge that cõmeth of robbery. And Salo. pro. iiii. sayth honour the lorde of thyne owne good. But therfore it is called vnryghtous/bycause it is i vnryghtouse vse. As Paule speaketh vnto ỹ Ephesyans. v. howe that the dayes are euyl thoughe that god hathe made them / and they are a good worke of goddes makynge. Howebeit they are yet called euell/bycause that euyl men vse them amys/& moch synne, occasyons of euyll, perrell of soules are wrought in them. Euen so is ryches called euyll bycause that euyll men bestowe it amysse and mysuse them. For where ryches is there gothe it after the comune prouerbe. He that hathe money hathe what hym lysteth. And they cause fyghtynge, stelynge, leyenge awayte, lyenge, flaterynge, and all vnhappynes agaynste a mãnes neyghboure. For all men holde on ryches pertye.

But syngulerly before god is it called vnryghtouse mãmon/bycause it is not bestowed and mynystryd

stryd vnto our neyghboures nede. For yf my neygh boure nede and I gyue hym not, neyther deperte ly berally with hym/of that whiche I haue: than with holde I from hym vnryghtously that whiche is his owne. For asmoche as I am bounden to helpe hym by the lawe of nature/whiche is/what soeuer thou woldest that a nother dyd to the that do thou also to hym. And Chryste Mathe. v. Gyue to euery man that desyreth the. And Johñ in his fyrste pystle/yf a man haue this worldes good & se his brother nede/ howe is the loue of god in hym? And this vnryght= ousenes in our māmon se very fewe men. Bycause it is spyrytuall/and in those goodes whiche are go= ten most truly and iustlye/whiche begyle men. For they suppose they do no man wrong in kepynge thē in that they gote them not with stelynge, robbynge, oppressyon, and vsery, neyther hurte any man nowe with them.

Thyrdely many haue busyed them selues in stu= dyenge what or who this vnrightouse stewarde is/ bycause that chryste so prayseth hym. But shortely & playnely this is the answere. That Chryste pray= seth not the vnryghtouse stewarde / neyther setteth hym forthe to vs to counterfayte/bycause of his vn= ryghtousnes, but bycause of his wysdome onely in that he with vnryghte so wysely prouyded for hym selfe. As I yf I wolde prouoke a nother to praye or studye saye. The theues watche all nyghte to robbe and stele: why canst not thou watche to praye and to studye? Here prayse not I ỳ theke and murderer for theyr eupll doynge/but for theyr wysdome / ỳ they so wysely and dylygently wayte on theyr vnryght= ousenes.

ousenes. Lykewyse when I saye mysse women tyre them selues with golde and sylke to please theyr louers. What wylte not thou garnysshe thy soule w̃ faythe to please Chryste? here prayse I not whoredome/but the dylygence which the whore mysuseth,

Of this wyse Paule also Rom.v.likeneth Adam and Chryste to gyther / sayenge that Adam was a fygure of Chryste. And yet of Adam haue we but pure synne/and of chryste grace only/which are out of measure contrarye. But the symylytude or lykenes standeth in the orygynall byrthe/and not in the vertue and vyce of the byrthe. So that as Adam is father of all synne/so is Chryste father of all ryghtousenes. And as all synners sprynge of Adam. Euẽ so ryghtouse men and women sprynge of Chryste. After the same maner is here the vnryghtouse stewarde an ensample vnto vs in his wysdome & dylygence onely/in that he prouyded so wysely for hym selfe/that we with ryghtousenes shulde be as dylygente to prouyde for our soules/as he w̃ vnryghtousenes prouyded for his body.

Lyke wyse mayst ẏ soyle all other textes whiche sounde as thoughe it were bytwene vs & god as it is in the worlde where the rewarde is more loked vpon then the laboure: yea where men hate the laboure and worke falsely with ẏ body/and not with the herte and no lenger than they are loked vpon/ẏ that the laboure may appere outwarde only.

w Hen Chryste saythe Math.v. Blessed are ye when they rayle on you/and persecute you/ and saye all maner euyll sayenges agaynste you/and yet lye; and that for my sake, reioyse and be glad/

glad / for your rewarde is gyuen in heuen. Thou mayste not ymagen that our dedes deserue ỹ ioye & glory that shall be gyuen vnto vs. For then (Paule sayth Ro. xi.) fauoure were not fauoure I can not receyue it of fauoure and of the bounteouse goodnes of god frely / and by deseruynge of dedes also. But byleue as the gospell / glad tydynges and promyses of god saye vnto the that for Chrystes blodes sake onely throughe faythe / god is at one with the and ỹ receyued to mercy and arte become the sone of god and heyre anered with chryste of all the goodnes of god, the ernest wherof is the spyryte of god poured in to our hertes. Of whiche thynges the dedes are wytnesses & certyfye our conscyences that our fayth is vnfayned and that the ryght spyryte of god is in vs. For yf I pacyently suffre aduersyte & trybulacyon for conscyence of god onely, that is to saye, bycause I knowe god & testyfye the truthe. Than am I sure that god hathe chosen me in Chryste and for chrystes sake / and hathe put in me his spyryte / as an ernest of his promyses / whose worckynge I fele in myne herte / the dedes berynge wytnes vnto the same. Nowe is it christes blode onely that deserued all the promyses of god, and that whiche I suffre & do is partly ỹ curynge, healynge, and mortyfyenge of my membres and kyllynge of that orygynal poyson / wherwith I was conceyued and borne / that I myghte be altogyther lyke Chryste / and partly the doynge of my dutye to my neyghboure, whose detter I am of all ỹ I haue receyued of god / to drawe hym to chryste with all sufferynge, with all pacyens and euen with shedynge my blode for hym / not as

an

an ensample to prouoke hym. Chrystes blode only putteth awaye all the synne ꝑ euer was, is, or shall be, from them that are electe and repente byleuyng the gospell, ꝑ is to saye goddes promyses in chryst.

AGayne in the same .v. chappytre loue your enemyes/blesse them that curse you/do well to them ꝑ hate you & persecute you/that ye maye be ꝑ sonnes of your father which is in heuen. For he maketh his sonne shyne vpõ euyll & on good/and sendeth his rayne vpon iuste and vniuste. Not ꝑ our workes make vs the sones of god/ but testyfy only and certyfye our consciences that we are the sones of god, & that god hathe chosen vs and washed vs in Chrystes blode/and hathe put his spyryte in vs. And it followeth, yf ye loue thẽ that loue you/what rewarde haue ye? do not the publycanes euen the same? & yf ye shal haue fauoure to your frẽdes only what synguler thynge do ye? do not the publycanes euen the same? ye shall be perfyte therfore as your father which is in heuen is perfyte. That is to saye yf that ye do nothynge but that the worlde dothe, & they which haue the spyryte of the worlde/ wherby shall ye knowe ꝑ ye are the sones of god, and beloued of god, more than the world? But and yf ye coũterfayte & followe god in well doynge, thẽ no doubte it is a sygne ꝑ the spyryte of god is in you, and also the fauoure of god/whiche is not in the world and that ye are enherytours of all the promyses of god/ & electe vnto the felowshyp of the blode of Chryst.

ITem Math. vi. Take hede to your almes/ ꝑ ye do it not in the syghte of men to the entent that ye wolde be sene of them, or elles haue ye no re

warde

warde with your father whiche is in heue. Neyther cause the trompet to be blowen afore the when thou doest thyne almes/as the ypocrytes do in the synagoges & in the stretes to be glorysyed of the worlde. But when thou doest thyne almes let not thy lefte hand knowe what thy ryght hande dothe, that thy almes maye be in secrete/& thy father whiche seeth in secrete shall reward the openly. This putteth vs in remembraunce of our dutye, and sheweth what foloweth good workes/not that workes deserue it, but that the rewarde is layde vp for vs in store, and we therunto electe throughe Chrystes blode/which the workes testyfye. For yf we be worldly mynded and do our workes as the worlde dothe, howe shall we knowe that god hathe chosen vs out of ỹ world? But & yf we worke frely, without all maner worldly respecte, to shewe mercy, and to do our dutye to our neyghboure/& to be vnto hym as god is vnto vs/then are we sure that the fauoure and mercy of god is vpon vs, and that we shal enioye all ỹ good promyses of god throughe Chryste whiche hathe made vs heyres therof.

ITem in the same chapytre it foloweth. When thou prayest be not as the ypocrytes, whiche loue to stande and praye in the synagoges and in ỹ corners of ỹ stretes, for to be sene of men. But when thou prayest enter into thy chambre and shutte thy dore to/and praye to thy father whiche is in secrete and thy father whiche seeth in secrete shall rewarde the openlye. And lyke wyse when we faste (teacheth Chryste in the same place) that we shuld behaue our selues ỹ it appere not vnto men howe that we fast/

but

but vnto our father whiche is in secrete/and our father which seeth in secrete shall rewarde vs openly. These.ii.textes do but declare what foloweth good workes/for eternal lyfe cõmeth not by ꝑ deseruynge of workes but is(sayth Paule in the. vi. to the Romayns)the gyfte of god throughe Jesus Chryste. Neyther do our workes iustyfye vs. For excepte we were iustyfyed by fayth whiche is our ryghtousnes & had ꝑ spyryte of god in vs to teache vs/we coulde do no good worke frely without respecte of some profyte / other in this worlde or in the worlde to come / neyther coulde we haue spyrytual ioye in our hertes in tyme of afflyccyon & mortyfyenge of the flesshe.

Good workes are called the frutes of the spyryte. Galt.v.Cap. for the spyryte worketh them in vs/& some tyme frutes of ryghtousnes/as in the seconde pystle to the Corynthyans.ix. Chappytre. Before all workes therfore we must haue a ryghtousenes with in in the herte/the mother of all workes, and from whence they sprynge. The ryghtousnes of the scrybes and phareseyes/and of them that haue the spyryte of this worlde/is the glorious shewe and outwarde shynynge of workes. But Chryst sayth to vs Mat.v.excepte your ryghtousenes excede the ryghtousnes of the scrybes and phariseyes/ye can not entre in to ꝑ kyngdome of heuen. It is ryghtuousnes in the world, yf a man kyll not. But a Chrysten perceyueth ryghtuousnes yf he loue his enemye / euyn whan he suffereth persecucyon and torment of hym/ and the paynes of death/and moreth more for his aduersaryes blyndenes than for his owne payne / & prayeth god to open his eyes and to forgyue hym

his

his synnes/as dyd Steuyn in ỹ Actes of the Apostles the.vii.Chap.and Chryst.Luc. xxiii.

A chrysten cõsydereth hym selfe in the lawe of god and there putteth of hym all maner ryghtuousnes. For the lawe suffereth no merytes,no deseruynges, no ryghtuousnes / neyther any man to be iustefyed in the syght of god. The lawe is spirytuall and requyreth the herte and commaundementes to be fulfylled with such loue & obedyence as was in Chryst. If any fulfyll all that is the wyll of god with suche louez obedyence/the same may be bolde to sell pardonnes of his merytes,and els not.

A Chrysten therfore(whan he beholdeth hym selfe in the lawe)putteth of all maner ryghtuousnes/deseruynges and merytes/and mekely and vnfaynedly knowlegeth his synne and mysery/his captyuyte and bondage in the flesshe / his trespasse and gylte/ and is therby blessyd with the poze in spiryte.Mat. v.Chapi.Than he mozneth in his herte, because he is in suche bondage ỹ he can nat do the wyll of god/ and is an hongeryd and a thurste after ryghteousnes. For ryghteousnes(I meane)whiche spzyngeth out of Chrystes blode/foz strength to do the wyll of god. And turneth hym selfe to the pzomyses of god/ and desyzeth hym foz his great mercye and trueth/& foz the blode of his sonne Chryste to fulfyll his pzomyses/and to gyue hym strength.And thus his spiryte euer pzayeth within hym. He fasteth also not one day foz a weke/oz a lente foz an whole yere/but pzofesseth in his hert a perpetuall sobernes/to tame the flesshe and to subdue the body to the spiryte/vntyll he ware stronge in the spiryte and growe rype

in to

in to a full ryghtuousnes after the fulnes of Chryst. And because this fulnes happeneth not tyl the body be slayne by deathe / a Chrysten is euer a synner in the lawe/and therfore fasteth and prayeth to god in the spiryte / the worlde seynge it not. yet in the promyses he is euer ryghtuous thorowe fayth in Christ and is sure that he is heyre of all goddes promyses/ the spiryte whiche he hathe receyued in ernest, bearynge hym wytnes / his herte also and his deades testefyenge the same.

Marke this then. To se inwardlye that the lawe of god is so spirytual/ ẏ no flesshe can fulfyll it. And then for to morne ⁊ sorowe and to desyre/yea to honger and thurste after strength to do the wyll of god from the grounde of the herte/ and(not withstandynge all the souteltye of the deuylles, wekenes ⁊ feblenes of the flesshe / ⁊ wonderyng of the worlde) to cleue yet to ẏ promyses of god / ⁊ to beleue that for Christes blode sake thou arte receyued to the enherytaunce of eternall lyfe, is a wonderfull thyng/ and a thynge that the worlde knoweth not of: but who so euer fealeth that(thoughe he fall a thousãde tymes in a day) dothe yet ryse agayne a thousande tymes/⁊ is sure that the mercye of god is vpon him.

If ye forgyue other men theyr trespasses, youre heuenly father shall forgyue you youres. Mat. in the. vi. Chapyter. If I forgyue, god shal forgyue me/not for my deades sake/but for his promyses sake/for his mercy and trueth/and for the blode of his sonne Chryste our lorde. And my forgyuynge certefyeth my spiryte that god shall forgyue me / ye that he hathe forgyuen me all redy. For if I consent

to the

to the wyll of god in my herte/thoughe thorowe infyrmyte and wekenes, I can not do the wyll of god at all tymes: more ouer thoughe I can nat do the wyll of god so purelye as the lawe requyreth it of me/yet if I se my faute and mekely knowlege my synne, weappynge in myne hert because I can not do the wyll of god, and thurst after strength. I am sure that the spiryte of god is in me/and his fauoure vp on me. For the worlde lusteth not to do the wyll of god/neyther sorroweth bycause he can not/ thoughe he sorowe some tyme for fere of the payne that he by leueth shall folowe. He that hathe the spiryte of this world can not forgyue without amendes makynge or a greatter vauntage. If I forgyue nowe howe cometh it? verily bycause I fele the mercy of god in me. For as a man feleth god to hym selfe, so is he to his neyghbour I knowe by myne owne experyence that all flesshe is in bondage vnder synne & can not but synne/therfore am I mercyfull and desyre god to lose the bondes of synne euen in myne enemye.

Gather not treasure to gyther i erth. &c. Math. vi. But gather you treasure in heuen. &c. Let not your hertes be glued to worldly thynges studie not to heape treasure vpon treasure, and ryches vpon ryches / but studye to bestowe well that whiche is gotten all redy / and let youre habundaunce succoure the lacke and neady of the poore, whiche haue not. Haue an eye to good workes / to whiche yf ye haue luste and also power to do them / then are ye sure that the spiryte of god is in you / & ye in Chryst electe to ỳ rewarde of eternall lyfe whiche foloweth good workes. But loke that thyne eye be syngle & robbe

robbe not Chryst of his honoure / ascrybe not that to the deseruynge of thy worckes which is gyuen the frely by the merytes of his blode. In Chryst we are sonnes, in Chryst we are heyres/in Chryst god chose vs & elected vs before the begynnyng of the worlde/ creatyd vs a newe by the worde of the gospell / and put his spiryte in vs, for because we shulde do good workes. A chrysten man worketh because it is the wyll of his father onely. If we do no good worke nor be mercyfull, howe is our luste therein? If we haue no luste to do good workes, howe is goddes spiryte in vs? If the spiryte of god be not i vs/howe are we his sonnes? Howe are we his heyres / & heyres annered with Chryst of the eternall lyfe, whiche is promysed to all them that beleue in hym? Nowe do our workes, testyfye and wyttenes what we are, and what treasure is layde vp for vs in heuen / so ỹ our eye be syngle and loke vpon the commaundement without respecte of any thynge/sawe bycause it is goddes wyll/and that god desyreth it of vs / & Chryst hathe deseruyd that we do it.

Math.vii. Not all they that saye vnto me lorde/ lorde, shall entre into the kyngdome of heuen / but he that dothe the wyll of my father whiche is in heuen. Thoughe thou canste laude god with thy lyppes, and call Christ lorde/and canst bable and talke of the scrypture / and knowest all the storyes of the byble. yet shalte thou thereby neuer knowe thyne electyon, and whether thy faythe be ryght. But and yf thou feale luste in thyne herte to the wyll of god, and bryngest forthe the fruytes therof, than haste ỹ confydence and hope / and thy dedes & also the spi-

ryte whence thy deades ſpryngе certifye thyne herte that thou ſhal entre/yea art all redy entred in to the kyngdome of heuen. For it foloweth, he that heareth the worde and doth it/ byldeth his houſe vpon a rocke / and no tempeſte of temptacyons can ouerthrowe it. For the ſpiryte of god is in his herte and comforteth hym, and holdeth hym faſte to the rocke of the merytes of Chryſtes blode / in whome he is electe. Nothynge is able to plucke hym out of the bondes of god / god is ſtronger then all thynges. And contrarywyſe he that heareth the worde & doth it not/byldeth on the ſounde of his owne ymagynacyon, and euery tẽpeſte ouerthroweth his byldyng. The cauſe is /he hathe not goddes ſpiryte in hym/ and therfore vnderſtandeth it not a ryght, nother worketh a ryght. For no man knoweth the thynges of god (ſayeth Paule in the.i. pyſtle to the Corynthyanes in the ſeconde Chapytre) ſaue the ſpiryte of god: as no man knoweth what is in a mã/but a mãs ſpiryte which is in hym. So then yf the ſpiryte be not in a mã, he worketh not the wyll of god, neyther vnderſtãdeth it though he bable neuer ſo moch of the ſcryptures. Neuertheleſſe ſuche a man maye worke after his owne ymagynacyon / but goddes wyll can he not worke, he may offer ſacrifyce/but to do mercye knoweth he not. It is eaſye to ſaye vnto Chryſt Lorde, Lorde: but therby ſhalte thou neuer feale or be ſure of the kyngdome of heuen. But and yf thou do the wyll of god, then arte thou ſure that Chryſt is thy lorde in deade / and that thou in hym arte alſo a lorde/in that thou fealeſt thy ſelfe looſed

and

and free from the bondage of synne, and lusty and of power to do the wyll of god.

Where the spiryte is, there is fealynge. For the spiryte maketh vs feale all thynges. Where the spiryte is not, there is no fealynge/but a vayne opinyon or ymagynacyon. A Physicyon serueth but for sycke men, & that for suche sycke men as feale theyr syckenesses and morne therfore, and longe for helth. Chryst lykewyse serueth but for synners onely as feales theyr synne and that for suche synners, that sorowe and morne in theyr hertes for helthe. Helthe is power or strength to fulfyll ỹ lawe or to kepe the commaundementes. Nowe he that longeth for that health / that is to saye, for to do the lawe of god is blessyd in Chryst/and hathe a promyse that his lust shalbe fulfylled, & that he shall be made hole. Mat. v. blessyd are they whiche hunger and thurste for ryghtwysenes sake (that is to fulfyll the lawe) for theyr luste shalbe fulfylled. This longynge and cõsent of the hert vnto the lawe of god/is the worckyng of the spiryte whiche god hathe poured in to thyne herte in ernest, that thou myghtest be sure that god wyll fulfyll all his pmyses that he hathe made the. It is also the seale and marke whiche god putteth on all men, that he choseth vnto euerlastynge lyfe. So longe as thou seyst thy synne/and mornest and consentest to the lawe and longest (thoughe thou be neuer so weake) yet the spiryte shall kepe the in all temptacyons from desperacyon, and certefye thyne herte/that god for his trouthe shall delyuer the and saue the/ ye and by thy good deades shalte thou be saued/not which thou hast done, but whiche Chryst

hathe done for the. For Chryst is thyne, and all his deades are thy deades. Chryst is in the, and thou in hym knytte to gether inseparably. Neyther canste thou be dãned excepte Chryst be damned with the. Neyther can Chryst be saued, excepte thou be saued with hym. Moreouer thy herte is good, ryght holy and iuste. For thy hert is no enemye to the lawe but a frende and a louer. The lawe & thy hert are agreed and at one/and therfore is god at one with the. The consent of the herte vnto the lawe, is vnyte & peace betwene god and man. For he is not myne enemye whiche wolde fayne do me pleasure, and morneth because he hathe not wherwith. Nowe he that opened thy disease vnto the & made the longe for helth, shall as he hath promysed heale the/& he that hathe loosyd thy herte shall at his godly leysure, loose thy membres. He that hath not the spiryte, hath no fealynge/neyther lusteth or longeth after power to fulfyll the lawe / neyther abhorreth the pleasures of synne/neyther hathe any more certentye of the promyses of god/than I haue of a tale of Robyn hode or of some ieste that a man telleth me was done at Rome. Another man may lyghtly make me doubte or beleue the contrarye / seynge I haue no experyence therof my selfe. So is it of them that feale not the worckynge of the spiryte/and therfore in tyme of temtacyon the buyldynges of theyr ymagynacyons fall.

Mathei.x. He that receyueth with a prophete in the name of a prophete/that is because he is a prophete, shall receyue the rewarde of a prophete, & he that gyueth one of these lytones a cuppe of colde

of colde water to drynke in the name of a disciple/ shall not loue his rewarde. Note this that a prophete signifyeth as well hym that interpreteth the harde places of scrypture, as hym that prophesyes thynges to come. Nowe he that receyueth a prophete/a iuste man, or a disciple/shall haue the same or lyke rewarde/that is to saye, shall haue the same eternall lyfe, which is appoynted for them in Chrystes blode and merytes. For except thou were electe to the same eternall lyfe/and haddest the same fayth and trust in god: and the same spiryte, thou couldest neuer consent to theyr deades and helpe them. But thy deades testefye what thou arte, and certefye thy conscyence that thou arte receyued to mercye, and sanctifyed in Chrystes passyons and sufferynges / and shalt here after with all them that folowe god, receyue the rewarde of eternall lyfe.

Of thy wordes thou shalt be iustefyed/and of thy wordes thou shalte be condemned. Math.xii. That is thy werdes as well as other deades shall testefye with the or agaynste the at the day of iudgemente. Many there are which abstayne from the outwarde deades of fornycacyon and adulterye/neuertheleſſe reioyse to talke therof and laughe / theyr wordes & laughter testefyeth agaynste them, that theyr herte is vnpure / and they adulterers & fornycatours in the syght of god. The tonge and other sygnes ofte tymes vtter the malyce of the herte, thoughe a man for many causes abstayne his hande from the outwarde deade or acte.

IF thou wylte entre in to lyfe, kepe the cōmaū-dementes. Mathei.xix. Fyrste remembre that

whan god commaundeth vs to do any thynge / he doth it not therfore, because that we of our selfes are able to do that he cõmaundeth/but that by the lawe we myght se and knowe our horryble damnacyon and captiuyte vnder synne, and shulde repente and come to Chryst / and receyue mercye and the spiryte of god to loose vs, strẽgth vs, and to make vs able to do goddes wyll, whiche is the lawe. Nowe when he sayeth/yf thou wylte entre in to lyfe, kepe the cõmaundementes/is as moche to saye, as he that kepeth the commaundementes is entred in to lyfe/for excepte a man haue fyrst the spiryte of lyfe in hym by Chrystes purchasynge / it is impossyble for hym to kepe the cõmaũdementes, or that his hert shulde be lose or at lybertye to luste after them / for of nature we are enemyes to the lawe of god.

As touchynge that / Chryst sayeth afterwarde, yf thou wylte be perfyte/ go and sell thy substance and gyue it to the poore / he sayeth it not as who shulde saye, that there were any greatter perfeccyon than to kepe the lawe of god(for that is all perfeccyon), but to shewe the other his blyndenes whiche sawe not that the lawe is spirytuall and requyreth the herte. But because he was not knowynge that he had hurte any man with the outwarde deade / he supposed that he loued his neyghbour as him selfe. But whan he was bad to shewe the deades of loue, and gyue of his abundaunce to them that neaded/ he departed morynge. Which is an euydent token ẏ he loued not his neyghbour as well as him selfe. For yf he had nede hym selfe/it wolde not haue greued hym to haue receyued succour of an other man.

Moreouer

Moreouer he sawe not that it was murther & theft, that a man shulde haue abundaunce of ryches lyenge by him and not to shewe mercy therwith/and kyndely to succoure his neyghbours neade. God hathe gyuen one man ryches to helpe an other at nede. If thy neyghbour neade and thou helpe him not beynge able, thou withholdest his duetye from him, and arte a theue before god.

That also that Chryst sayeth/howe that it is harder for a ryche man (which loueth his ryches so that he can not fynde in his herte lyberally and frelye to helpe the poore and neady) to enter in to the kyngdome of heuen/than a camell to go thorowe the eye of an nedle/declareth that he was not entred in to the kyngdome of heuen/that is to say, eternall lyfe. But he that kepeth the cõmaundementes, is entred into lyfe / yea hath lyfe, & the spiryte of lyfe in him.

This kynde of deuylles goeth not out / but by prayer and fastynge. Math. xvii. Not that the deuyll is caste out by merytes of fastyng or prayenge. For he sayeth before / that for theyr vnbeleues sake they could not cast him out. It is fayth no doubte that casteth out the deuylles, and faythe it is that fasteth and prayeth. Faythe hath the promyses of god, where vnto she cleaueth: and in all thynges thursteth the honour of god. She fasteth to subdewe the body vnto the spiryte, that ỹ prayer be not let / and that the spiryte may quyetly talke with god: she also when soeuer oportunyte is gyuen, prayeth god to fulfyll his promyses vnto his prayse and glorye. And god whiche is mercyfull in promysynge and trewe to fulfyll them / casteth out

the deuylles, and doth all that fayth desyreth and satysfyeth her thurste.

COme ye blessyd of my father, inheryte ỹ kyngdome prepared for you/from the begynnyng of the worlde. For I was a thurste, and ye gaue me drynke. &c. Mat. xxv. Not that a mā with workes deserueth eternall lyfe, as a worke man or labourer his hyre or wages. Thou redest in the texte, that the kyngdome was prepared for vs from the begynnynge of the worlde. And we are blessyd and sanctyfyed. In Chrystes blode are we blessyd from that bytter curse & damnable captyuyte vnder synne/ wherin we were borne and conceyued. And Chrystes spiryte is powred into vs, to bryng forthe good workes/ & our workes are the fruyte of the spiryte, and the kyngdome is the deseruynge of Chrystes blode / and so is fayth & the spiryte and good workes also. Not withstāding the kyngdome foloweth good workes / & good workes testyfye that we are heyres therof / and at the daye of iudgement shall they testyfye for the electe vnto theyr comforte and glorye. And to the confusyon of the vngodly vnbeleuyng and faythlesse synners/ whiche had not trust in the worde of goddes promyses, nor luste to the wyll of god: but were caryed of the spiryte of theyr father the deuyll vnto all abomynacyon / to worke wyckednes with all luste, delectacyon & gredynes.

Any synnes are forgyuen her, for she loueth moche. Luc. vii. Not that loue was cause of forgyuenes of synnes. But contrarywyse, the forgyuenes of synnes caused loue/ as it foloweth, to whome lesse was forgyuen / that same loueth lesse.

And

And afore he cõmended the iudgement of Symon, whiche answered that he loueth moste, to whome most was forgyuen: and also sayd at the laste / thy faythe hath saued the, or made the safe/go in peace. We can not loue, excepte we se some benefyte and kyndnes. As longe as we loke on the lawe of god, onely where we se but synne and damnacyon, & the wrath of god vpon vs/yea where we were damned afore we were borne / we can not loue god. No we can not but hate hym as a tyraunte vnrighteous & vniuste/and fle from hym as dyd Cayn. But when the gospell that glad tydynges and ioyfull promyses are preached, howe that in Christ god loueth vs fyrst / forgyueth vs, and hathe mercye on vs / then loue we agayne, and the dedes of our loue declare our faythe. This is the maner of a spekyng/As we saye. Somer is nye, for the treys blossome. Nowe is the blossomynge of the treys, not the cause that somer draweth nye/but the drawynge nye of somer is cause of the blossomes/and the blossomes put vs in remẽbraunce that somer is at hande. So Chryst here teacheth Symon by the feruentnesse of loue in the outwarde dedes to se a stronge faythe within when so great loue sprynge. As the maner is to say/do your charyte/showe your charyte, do a dede of charyte/showe your mercye, do a dede of mercye/ meanyng therby, ỹ our dedes declare howe we loue our neyghbours, & howe moche we haue cõpassyon on thẽ at theyr nede. Moreouer it is not possyble to loue excepte we se a cause. Excepte we se in our hertes ỹ loue & kyndnes of god to vs warde in Chryst our lorde/it is not possyble to loue god a right.

We saye

We say also/he that loueth not my dogge, loueth not me. Nor that a man shuld loue my dogge fyrst. But yf a mā loued me, the loue wherwith he loueth me/wolde compell him to loue my dogge/thoughe the dogge deseruyd it not: yea thoughe the dogge had done hym a displeasure. yet yf he loued me, the same loue wolde refrayne him from vengynge him selfe/and cause him to referre the vengeaunce vnto me. Such speakynges fynde we in scrypture. Johñ in the forth of his fyrst epistle sayth. He that sayeth/ I loue god/ & yet hateth his brother, is a lyer. For howe can he that loueth not his brother whome he seeth/ loue god whome he seeth not? This is not spoken that a man shulde fyrst loue his brother and than god/but as it foloweth. For this cōmaunde= ment haue we of hym/ that he whiche loueth god, shuld loue his brother also. To loue my neyghbour is the commaundement/ whiche commaundement he that loueth not, loueth not god. They keppynge of the cōmaundement declareth what loue I haue to god. If I loued god purely/ nothynge that my neyghbour coulde do, were able to make me eyther to hate hym, eyther to take vengeaunce on hym my selfe/ seynge that god hathe cōmaunded me to loue hym/& to remytte all vengeaūce vnto hym. Marke nowe howe moche I loue the commaundement/ so moche I loue god, howe moch I loue god/so moch beleue I that he is mercyfull, kynde, & good/ yea & a father vnto me for Chrystes sake. Howe moche I beleue that god is mercyfull vnto me/ and that he woll for Chrystes sake fulfyll all his promyses vn= to me: so moche I se my synnes, so moche do my

synnes

synnes greue me, so moche do I repent and sorowe that I synne / so moche displeaseth me that poyson that moueth me to synne/and so greatly desyre I to be healed. So nowe by the naturall order, fyrst I se my synne. Then I repente and sorowe. Then beleue I goddes promyses/that he is mercyfull vnto me, & forgyueth me/and wyll heale me at the laste: then loue I, and then I prepare my selfe to the commaundement.

THis do and thou shalte loue. Luc.x. That is to saye, loue thy lorde god with all thy hert/ with all thy soule, and with all thy strength, & with all thy mynde / and thy neyghbour as thy selfe. As who shulde saye, yf thou do this / or thoughe thou canste not do it/yet yf thou fealest luste there vnto, and thy spiryte sygheth, morneth, and longeth after strengthe to do it/take a sygne and euydent token therby that the spiryte of lyfe is in the / & that thou arte electe to lyfe euerlastynge by Chrystes blode / whose gyfte and purchase is thy fayth, and that spiryte that worketh ỹ wyll of god in the/whose gyfte also are the deades, or rather the deades of the spiryte of Chryste, and not thyne / and whose gyfte is the rewarde of eternall lyfe, whiche foloweth good workes.

It foloweth also in the same place of Luc. when he shulde departe, he plucked out .ii. pence and gaue them to the hoste, and sayde vnto hym. Take the charge or cure of hym / and what soeuer thou spendest more, I wyll recompence it the at my cõmynge agayne. Remembre this is a parable/and a parable may not be expounded worde by worde. But the intente

tente of the ſimplytude muſt be ſought out onely in the whole parable. The intente of the ſimplytude, is to ſhowe to whome a mā is a neyghbour/or who is a mans neyghboure (whiche is bothe one), and what is to loue a mans neyghboure as hym ſelfe. The Samaritane holpe him and ſhewed mercye as longe as he was preſent/and when he coulde be no lenger preſent, he lefte his money behynde him. And yf that were not ſufficyent, he lefte his credence to make good the reſte/and forſoke him not, as longe as the other had neade. Then ſayd Chryſt, go thou and do lykewyſe/that is, without difference or reſpeccyon of perſons, who ſoeuer neadeth thy helpe/ him counte thy neyghbour/ and his neyghboure be thou, and ſhewe mercye on him as longe as he neadeth thy ſuccoure / & that is to loue a mans neyghboure as him ſelfe. Neyghbour is a worde of loue, and ſignyfyeth that a man ſhulde be euer nye and at hande and redy to helpe in tyme of neade.

They that wyll interprete parables worde for worde, fall in to straytes ofte tymes/whēce they can not rydde them ſelfes. And preache lyes in ſtede of the trueth. As dothe they whiche interprete by the two pence, the olde teſtament and the newe/and by that whiche is beſtowed. Opera ſupererogationis. How be it ſuperarogācia were a meter terme. That is to ſaye/deades which are more then the lawe requyreth / deades of perfeccyon and of lyberalyte, which a mā is not boūde to do, but of his fre wyll. And for them he ſhall haue an hyer place in heuen, and may gyue to other his merytes: or of which the

pope

pope after his deathe, may gyue pardons from the paynes of purgatozye.

Agaynste whiche expolicyon I anſwere. Fyrſte a greatter perfection than the lawe, is there not. A greatter perfection then to loue god and his wyll/ whiche is the cõmaũdementes with all thyne hert, with all thy ſoule, with all thy ſtrength, with all thy mynde/is there none. And to loue a mans neyghbour as him ſelfe, is lyke the ſame. It is a wonderfull loue where with a man loueth hym ſelfe. As glad as I wolde be to receyue pdon of myne owne lyfe(yf I had deſerued death)ſo glad ought I to be to defende my neyghbours lyfe, without reſpecte of my lyfe, oz of my good. A man oughte neyther to ſpare his goodes noz yet him ſelfe foz his bzothers ſake/after the enſample of Chryſt. i. Johñ. iii. Here in fayeth he/percepue we loue, in that he (that is to ſay) Chryſt gaue his loue foz vs. We ought therfore to beſtowe our lyues foz ỹ bzetherne. Nowe ſayth Chryſt, Johñ. xv. there is no greatter loue, thã that a man beſtowe his lyfe foz his frende.

Moze ouer no man can fulfyl the lawe. Foz Johñ ſayth. i. Chapytre of the ſayd pyſtle, yf we ſaye/we haue no ſynne/we deceyue our ſelues and trueth is not in vs. If we knowlege our ſynnes, he is faythfull & ryghteous to forgyue vs our ſynnes, and to purge vs from all iniquite. And in the pater noſter alſo we ſaye/father forgyue vs our ſynnes. Nowe yf we be all ſynners, none fulfylleth the lawe. Foz he that fulfylleth ỹ lawe, is no ſynner. In the lawe may nother Peter noz Paule noz any other creature ſawe Chryſt onely reioyce. In the blode of Chryſt

whiche

whiche fulfylled the lawe for vs may euery person that repenteth, beleueth, loueth the lawe and moyneth for strength to fulfyll it, reioyse be he neuer so weake a synner. The two pence therfore & the credence that he lefte behynde hym, to bestowe more yf nede were, signifyeth that he was euery where mercyfull/bothe present and absent without faynynge, clokynge, complaynynge, or excusynge, and forsoke not his neyghbour as longe as he had meade. Whiche example I praye god men may folowe: and let opera supererogationis alone.

Mary hath chosen a good parte, whiche shall not be taken from her. Luce. x. She was fyrst chosen of god, and called by grace / bothe to knowe her synne, & also to heare the worde of fayth, helth, and glad tydynges of mercye in Chryst/ and fayth was gyuen her to beleue / & the spiryte of god loosed her hert from the bondage of synne. Then consented she to the wyll of god agayne/and aboue all thynges had delectacyon to heare that worde wherin she had obtayned euerlastyng helth / and namely of his mouthe which had purchased so great mercy for her/ god choseth vs fyrst and loued vs fyrst, and openeth our eyes to se his excedynge abundaunte loue in Chryste/ & then loue we agayne and except his wyll aboue all thynges / and serue him in that office where vnto he hathe chosen vs.

Selle that ye haue and gyue almes. And make you bagges whiche ware not olde / & treasure whiche fayleth not in heuen. Luc. xii. This and suche lyke, are not spoken that we shulde worke as hyrelynges in respecte of rewarde / and as thoughe we

shulde

shulde obtayne heuen with meryte. For he sayeth a lytell afore / feare not lytell stocke, for it is your fathers pleasure to gyue you a kyngdome. The kyngdome cõmeth than of the good wyll of almyghtye god, thorowe Chryst. And such thynges are spoken partlye to put vs in remembraunce of our duetye to be kynde agayne. As is ỳ sayenge, let your lyght so shyne before men that they se your good workes, & glorifye your father whiche is in heuen. As who shulde saye / yf god hath gyuen you so great gyftes, se ye be not vnthankefull, but bestowe them vnto his prayse. Some thynges are spoken to moue vs to put our truste in god, as are these. Beholde the lylyes of the felde. Beholde byrdes of the heyre. If your chyldren aske you brede, wyll ye proffer them a stone? and many suche lyke. Some are spoken to put vs in remembraunce to be sober, to watche and praye, and to prepare our selfes agaynst temptacyons / and that we shulde vnderstande and knowe / howe that temptacyons and occasyon of euyll come then moost, whan they are leste loked for: leste we shulde be careleße and sure of our selues, neclygent and vnprepared. Some thynges are spoken, that we shulde feare the wonderfull and incomprehensyble iudgementes of god, leste we shulde presume. Some to comfort vs that we dispayre not. And for lyke causes are all the ensamples of the olde testament. In conclusyon, the scrypture speketh many thynges, as the worlde speketh. But they may not be worldly vnderstande, but ghostly & spirytuallye / yea the spiryte of god onely vnderstandeth them / & where he is not, there is not the vnderstandynge of

the

the scrypture. But vnfrutefull disputynge & braulynge about wordes.

The scrypture sayeth/god seeth, god heareth, god smelleth, god walketh, god is with them/god is not with them, god is angrye, god is pleased, god sendeth his spiryte/god taketh his spiryte awaye, and a thousande such lyke. And yet is none of them true after the worldlye maner and as the wordes soūde. Rede the seconde Chappytre of Paule to the Corinthians. The naturall man vnderstandeth not the thinges of god/but the spiryte of god onely, and we (sayeth he) haue receyued the spiryte whiche is of god/to vnderstande the thynges whiche are gyuen vs of god. For without the spiryte, it is impossyble to vnderstande them. Rede also the.viii.to the Romaynes. They ý are ledde with the spiryte of god, are the sonnes of god. Nowe the sone knoweth his fathers wyll, and the seruant, not he that hath not the spiryte of Chryst(sayeth Paule)is none of his. Lykewyse he that hath not ý spiryte of god, is none of goddes/for it is bothe one spiryte, as thou mayst se in the same place.

Nowe he that is of god, heareth the word of god. Jo.viii. And who is of god, but he that hathe the spiryte of god. Furthermore sayeth he, ye heare it not, because ye are not of god / that is, ye haue no lust in the worde of god/for ye vnderstande it not, & that because his spiryte is not in you.

For as moche then as the scrypture is nothynge els but that whiche the spiryte of god hathe spoken by the Prophetes and apostles/ and can not be vnderstāde but of the same spiryte: Let euery mā pray

to god

to god to sende him his spiryte to loose vs from our naturall blyndenes and ignorance/and to gyue vs vnderstandynge & fealynge of the thynges of god, & of the speakyng of the spiryte of god. And marke this processe. Fyrst we are damned of nature/so cõceyued and borne/as a serpente is a serpent / and a tode a tode, and a snake a snake by nature. And as thou seyst a yonge chylde whiche hath pleasure in many thynges, wherin is present death / as in fyre, water, and so forth, wolde slee him selfe with a thousande deathes, yf he were not wayted vpon & kept therfro. Euen so we, yf we shuld lyue this thousande yeres, coulde in all ẏ tyme delyte in no other thynge, nor yet seke any other thynge / but that wherin is death of the soule.

Secondarely of the hole multytude of the nature of man/whome god hathe electe and chosen, and to whome he hath apoynted mercy & grace in Chryst/ to them sendeth he his spiryte/which openeth theyr eyes/showeth them theyr miserye, & bryngeth them vnto the knowlege of them selues/so that they hate and abhorre them selues, are astonyed and amased and at theyr wyttes endes / neyther wotte what to do, or where to seke helthe. Then leste they shulde flee from god by desperacyon, he comforteth them agayne with his swete promyses in Chryst, and certefyeth theyr hertes, that for Chrystes sake they are receyued to mercy/and theyr synnes forgyuen, and they electe and made the sonnes of god, and heyres with Chryst of eternall lyfe: & thus thorowe fayth, are they set at peace with god.

Nowe may not we axe why god choseth one and

not an other: other thynke that god is vniuste to damne vs afore we do any actuall deade / seynge ꝑ god hathe power ouer all his creatures of ryght/to do with them what he lyste, or to make of euery one of them as he lysteth. Our darkenes can not perceyue his lyght. God wyll be feared, and not haue his secrete iudgementes knowen. Moreouer we by the lyght of faythe se a thousande thynges whiche are impossyble to an infydele to se. So lykewyse no doubt in ꝑ lyght of the clere vision of god, we shall se thinges which nowe god wyll not haue knowen. For pryde euer accompanyeth hye knowlege, but grace accõpanyeth mekenes. Let vs therfore gyue dilygence, rather to do the wyll of god/than to serche his secretes, whiche are not profytable for vs to knowe.

When we are thus reconsyled to god: made the frendes of god, and heyres of eternall lyfe / the spiryte that god hathe powred into vs, testefyeth that we may not lyue after our olde deades of ignorãce. For howe is it possyble, that we shulde repente and abhorre them / and yet haue luste to lyue in them. We are sure therfore, that god hath created ⁊ made vs newe in Chryste/ ⁊ put his spiryte in vs, that we shulde lyue a newe lyfe / whiche is the lyfe of good workes.

That thou mayst knowe what are good workes/ or what workes are good, and the ende and intente of good workes / or wherfore good workes serue: marke this that foloweth.

The lyfe of a Chrysten man is inwarde betwene hym ⁊ god/ ⁊ properly is the consent of the spiryte,

to the

to the wyl of god/ & to the honour of god. And godes honoure is the fynall ende of all good workes.

Good workes are al thynges that are done within the lawes of god, in which god is honoured/ and for whiche, thankes are gyuen to god.

Fastynge is to absteyne from surfetynge, or ouermoche eatyng/ from dronkenes & care of the world (as thou mayst rede. Luc. xxi.) And the ende of fastynge is to tame the body, that the spiryte may haue a free course to god, & may quietly talke with god. For ouer moche eatynge and drynkynge, and care of worldly busynesse, presse downe the spiryte/ choke her, and tangle her, that she can not lyft vp her selfe to god. Nowe he that fasteth for any other intente/ than to subdue the body/ that the spiryte may wayte on god/ and frely exercyse her selfe in the thynges of god: the same is blynde and wotteth not what he dothe: erreth and shoteth at a wronge marke/ & his intente and ymagynacyon, is abhomynable in the syght of god. no hã thou fastest from meate and drynke all daye / is ỹ a Chrysten fast: eyther to eate at one meale that were sufficyent for foure. A man at foure tymes, may beare that he can not at ones. Some fast from meate and drynke/ & yet so tangle them selues in worldlye busynes, that they can not ones thynke on god. Some absteyne from butter, some from egges, some from all maner whitte meate/ some this day, some that day/ some in ỹ honoure of this saynt, some of that/ & euery man for a sondry purpose. Some for the toth ache, some for the hede ache/ for feuers, pestylence, for soden death/ for hangynge, drownyng/ & to be delyuered frõ the paynes

of hell. Some are so madde that they faste one of ȳ thursdayes betwene the two saynt mary dayes, in the worshyppe of that saynt, whose day is halowed betwene Chrystemas and candelmas: and that to be delyuered from the pestylence. All those men fast without conscyence of god, & without knowlege of the true entent of fastyng/and do no other than honoure sayntes, as the gentyles and heathen worshypped theyr ydolles/ and are drowned in blyndenes, and knowe not of the testament that god hath made to manwarde in Christes blode. In god haue they nother hope nor cõfydence/ neyther beleue his promyses, neyther knowe his wyll / but are yet in captiuyte vnder theyr prynce of drankenes.

Watche is not onely to abstayne frõ slepe/ but also to be circũspecte and to caste all perylles: as a man shuld watche a toure or a castell. We must remembre that the snares of the deuyll are infinyte and innumerable / and that euery momente aryse newe temptacyõs, and that in all places mete vs fresshe occasyons. Agaynste whiche we muste prepare our selues, and turne to god / and cõplayne to him and make our mone/and desyre him of his mercye to be our shylde, our toure, our castell and defence from all euyll/to put his strength in vs (for without him we can do nought), and aboue all thynges we must call to mynde what promyses god hathe made/and what he hathe sworne ȳ he wyll do to vs for Chrystes sake / & with stronge fayth cleue vnto them, & desyre him of his mercy & for the loue that he hath to Chryst / & for his truthes sake, to fulfyll his promyses.

myses. Jf we thus cleue to god with stronge fayth, and beleue his wordes. Then (as sayth Paule.i. Corint.x.) God is faythfull/that he wyll not suffre vs to be tempted, aboue ỹ we are able or aboue our myght/that is to saye, yf we cleue to his promyses and not to our fantasyes and ymagynacyons / he wyll put myght and power in to vs / that shall be stronger then all ỹ temptacyon which he shal suffre to be agaynst vs.

PRayer is a mornyng, a longyng, and a desyre of the spiryte to godwarde, for that which she lacketh / as a sycke morneth and sorroweth in his herte, longeth for helthe. Faythe euer prayeth. For after that, by faythe we are reconsyled to god & haue receyued mercye and forgyuenes of god: the spiryte longeth and thursteth for strengthe, to do the wyll of god/& that god may be honoured, his name halowed, and his pleasure and wyll fulfylled. The spiryte wayteth and watcheth on the wyll of god, & euer hathe her owne fragilyte and weakenes before her eyes/and when she seeth temptacyon and peryll draweth nye, she torneth to god and to the testamẽt that god hath made to all that beleue and truste in Chrystes blode, and desyreth god for his mercye / and trueth, and for the loue he hathe to Chryste / that he woll fulfyll his promyse/ ỹ he wyll succoure and helpe and gyue vs strength / and that he woll sanctifye his name in vs, and fulfyll his godly wyll in vs / and that he wyll not loke on our synne and iniquite/but on his mercy, on his trueth, and on the loue that he oweth to his sonne Chryst / and for his sake to kepe vs from temptacyon / that we be not

ouercome, and that he delyuer vs from euyll / and what soeuer moueth vs contrary to his godly wyl.

Moreouer of his owne experyence, he fealeth other mens nede / and no lesse cõmendeth to god the infyrmyties of other, then his owne knowyng that there is no strength, no helpe, no succour, but of god onely. And as mercyfull as he fealeth god in his hert to hym selfe warde/so mercyfull is he to other, and as greatly as he fealeth his owne mysery / so great compassyon hath he on other. His neyghbour is no lesse care to hym, then him selfe. He fealeth his neyghbours grefe, no lesse then his owne. And whã soeuer he seeth occasyon, he can not but pray for his neyghbour, as well as for hym selfe: his nature is to seke the honoure of god in all men/ and to drawe (as moch as in him is) all men vnto god. This is ỹ lawe of loue which spryngeth out of Chrystes blode, into ỹ hertes of all them ỹ haue theyr truste in him. No man needeth to bynde a chrysten man to praye, if he se his neyghbours nede: yf he se it not, put him in remembraunce onely/and then he can not but do his duetye.

Nowe as touchynge, we desyre one another to praye for vs / that do we to put our neyghbour in remembraunce of his duetye, and not that we truste in his holynes. Our trust is in god / in Chryst and in the trueth of goddes promyses: we haue also a promyse that when .ii. or .iii. or mo agre together in any thynge accordynge to the wyll of god, god heareth vs. Notwithstandynge as god heareth many so heareth he fewe/and so heareth he one, if he praye after the wyll of god, and desyre the honour of god.

He that

He that desyreth mercye, the same fealeth his owne misery and synne/ and mourneth in his hert for to be delyuered, that he myght honour god / and god for his trueth muste heare hym, whiche sayeth by the mouthe of Chryste, Math. v. Blessyd are they that honger and thurst after ryghteousnes, for they shall be fulfylled. God for his truthes sake, must put the ryghteousnes of Chryst in him, and washe his vnryghteousnes awaye in the blode of Chryst. And be the synner neuer so weake, neuer so feable & frayle/ synne he neuer so ofte and so greuous / yet so longe as this luste desyre and mournynge to be delyuered remayneth in him. God seeth not his synnes, rekeneth thē not/for his truethes sake & loue to Chryst. He is not a synner in the syght of god, ý wolde be no synnner. He that wolde be delyuered hathe his hert loose all redy. His hert synneth not/but mourneth, repenteth, and consenteth vnto the lawe and wyll of god, and iustefyeth god/that is, beareth recorde that god whiche made the lawe/is ryghteous and iuste. And suche an hert trustynge in Chrystes blode, is accepted for full ryghteous. And his weakenes, infyrmyte, and fraylte, is pardoned/and his synnes not loked vpon: vntyl god put more strēgth in him and fulfyll his luste.

When the weake in the faythe and vnexperte in the mysteryes of Chryst, desyre vs to pray for them/ then ought we to leade them to the trueth and promyses of god/and teache them to put theyr trust in the promyses of god/ in loue that god hath to Chryst and to vs for his sake / and to strength theyr weake consciences/ shewynge and prouynge by the scryp-

ture / that as longe as they folowe the spiryte and resyste synne, it is impossyble they shulde faule so depe, that god shall not pulle them vp agayne / yf they holde faste by an anker of faythe, hauyng trust and confydence in Chryst. The loue that god hathe to Chryst is infynyte / and Chryst dyd and suffered all thynges / not for him selfe, to optayne fauoure or ought elfe, for he had euer the full fauoure of god, & was euer lorde ouer all thynges / but to recõsyle vs to god, and to make vs heyres with him of his fathers kingdome. And god hath promysed / that who so euer calleth on his name, shall neuer be confounded or ashamed. Ro. ix. If the ryghtwyse fall (sayeth the scripture) he shall not be vtterly / the lorde shall put his hande vnder him. Who is ryghteous but he ỹ trusteth in Chrystes blode, be he neuer so weake? Chryste is our ryghteousnes, and in him ought we to teache all men to truste / and to expounde vnto all men the testament that god hathe made to vs synners in Chrystes blode. This ought we to do & not make a praye of them to leade them captyue / to sytte in theyr consceyences, & to teache them to truste in our holynes / good deades & prayers / to the entente that we wolde fede our ydell and slowe belyes of theyr great laboure and sweate / and so to make our selfes Chrystes and sauyours. For yf I take on me to saue other by my merytes / make I not my selfe a Chryst and a sauyour, and am in dede a false prophete and a true antichryst / and exalte my selfe, and sytte in the temple of god / that is to wytte the consceyences of men?

Amonge Chrysten men loue maketh all thynges

commune:

commune: euery man is others detter, & euery man is bounde to mynyster to his neyghbour, & to supplye his neyghbours lacke/of that which god hath endued him. As thou seest in the worlde howe the lordes and offycers mynyster peace in the commune welthe/punysshe murderers, theues, & euyll doers/ and to mayntayne theyr order and estate do the cõmunes mynyster to them agayne rent/trybute, toll, and custome. So in the gospell the curates whiche in euery paryssh preache the gospell/ought of duetye to receyue an honeste lyuynge for them & theyr housholdes, and euen so ought the other offycers whiche are necessarely requyred in the commune welthe of Chryste. We nede not to vse fylthy lucre in the gospell/to choppe and chaunge, and to playe the tauerners, alterynge the worde of god / as they do theyr wynes to theyr mooste auauntage / and to fassyon goddes worde after euery mans mouthe / or to abuse the name of Chryste, to obtayne therby auctorite & power/to fede our slowe bellyes. Nowe seest thou what prayer is / the ende therof, & wherfore it serueth.

If thou gyue me a thousande pounde to pray for the, I am no more boũde than I was before. Wãs ymagynacyon can make the cõmundement of god, neyther greatter nor smaller, neyther can to ỳ lawe of god eyther adde or mynysshe. Goddes commaũdemẽt is as great as him selfe. I am boũde to loue the Turke with all my myght and power/ yea and aboue my power euen from the groũde of my hert/ after ỳ ensãple ỳ Chryst loued me/ neyther to spare goodes, bodye or lyfe to wynne him to Chryst. And

what

what can I do more for the, yf thou gaueste me all the worlde: Where I se neade, there can I not but praye, yf goddes spirryte be in me.

Almes is a Greake worde, and signyfyeth mercy. One Chrysten is better to an other at his neade of all that he is able to do for hym, vntyll his neade be suffysed. Euery chrysten man ought to haue Chryst alwayes before his eyes / as an ensample to counterfete and folowe / and to do to his neyghbour as Chryst hath done to hym / as Paule teacheth in all his epystles, and Peter in his fyrst, and Johñ in his fyrst also. This order vseth Paule in all his pystels. Fyrst he preacheth the lawe, and proueth that the whole nature of man is dampned, in that the herte lusteth contrary to the wyll of god. For yf we were of god / no doubt we shulde haue luste in his wyll. Than preacheth he Chryst, the gospell, the promyses / and the mercy that god hath set forth to all men in Chrystes blode. Whiche they that beleue & take it for an ernest thyng / turne them selues to god / begynne to loue god agayne / & to prepare thẽ selfes to his wyll, by the workynge of the spirryte of god in them. Last of all exorteth he to vnyte / peace, and sobernes / to a voyde braulynges / sectes, opinyons, disputynge, and arguynge about wordes / and to walke in the playne and syngle fayth, and fealyng of the spirryte / and to loue one an other after the ensample of Chryst / euen as Chryste loued vs, and to be thankefull / and to walke worthy of the gospell & as it becommeth Chryst, and with the ensample of pure lyuynge to drawe all to Chryst.

Chryst is lorde ouer all / & euery chrysten is heyre

annexed

annexed with Chryst/and therfore lorde of all/ and euery one lorde of what soeuer an other hathe. Yf thy brother or neyghbour therfore neade and thou haue to helpe hym and yet showest not mercye, but withdrawest thy hãdes frõ him: than robbest ỹ him of his owne & arte a theefe. A chrysten mã hath Chrystes spiryte. Nowe is Chryst a mercyfull thynge: if therfore thou be not mercyfull after the ensample of Chryst, than hast thou not his spiryte. Yf thou haue not Chrystes spiryte, than art thou none of his. Ro. viii. nor hast any parte wt him. Moreouer thoughe thou shewe mercy vnto thy neyghbour / yet yf thou do it not with suche burnynge loue as Chryste dyd vnto the/so must thou knowlege thy synne & desyre mercye in Chryste. A chrysten man hath nought to reioyse in/as concernynge his dedes. His reioysyng is, that Chryste dyed for hym, & that he is washed in Chrystes blode. Of his deades reioyseth he not/ neyther counteth his merytes, neyther gyueth pardons of thẽ / neyther seketh an hyer place in heuen of thẽ/neyther maketh hym selfe a sauoure of other men, thorowe his good workes. But gyueth all honoure to god / & in his greattyst deades of mercye knowlegeth hym selfe a synner vnfaynedly / and is abundãtly content wt the place that is prepared for him of Chryst/& his good deades are to him a signe onely, ỹ Chrystes spiryte is in him, & he in Chryste/ and thorowe Chryst electe to eternall lyfe.

The ordre of loue or charyte which some dreame/ ỹ gospell of Chryst knoweth not of/ ỹ a mã shuld begynne at him selfe & serue him selfe fyrst, & thã descẽde I wot not by what steppes. Loue seketh not her owne

owne profyte. ii. Corin. xii. but maketh a man to forgette hym selfe / & to turne his profet to an other man / as Chryste sought not hym selfe or his owne profet, but ours. This terme my selfe, is not in the gospell / neyther yet father, mother, syster, brother, kynseman, ỹ one shulde be preferred in loue aboue an other. But Chryst is all, in all thynges. Euery chrysten man to an other, is Chryst hym selfe / & thy neyghbours neade hath as good ryght in thy goodes, as hathe Chryst him selfe / whiche is heyre and lorde ouer all. And loke what thou owest to Chryst, that thou owest to thy neyghbours neade. To thy neyghbour owest thou thyne hert / thy selfe, and all that thou haste and canste do. The loue that springeth out of Chryst excludeth no man, neyther putteth differēce betwene one and an other. In Chryste we are all of one degre without respecte of persons. Not withstandynge, thoughe a chrysten mans hert be open to all men / and receyueth all men. yet because that his abilyte of goodes extendeth not so ferre / this prouisyon is made / that euery man shall care for his owne householde / as father and mother and thyne elders that haue holpen the / wyfe, chyldren and seruauntes. If thou shuldest not care and prouyde for thyne householde / than were thou an infydele / seynge thou hast taken on the so to do / and for as moche as that is thy parte commytted to the of the cōgregacyon. When thou hast done thy duetye to thyne householde / and yet haste forther aboūdaunce of ỹ blessynge of god / that owest thou to the poore that can not labre, or wolde labre & can gette no worke / and are destytute of frendes / to the poore

I meane

I meane which thou knoweſt, to thē of thyne owne paryſſhe. For that prouiſion ought to be had in the congregacyon / that euery paryſſhe care for theyr poore. If thy neyghbours whiche thou knoweſt be ſerued/and thou yet haue ſuperfluyte / and heareſt neceſſyte to be amonge the bretherne a thouſande myle of/to them arte thou detter. yea to the very infydeles we be detters / if they neade/as ferforth as we mayntayne them not agaynſt Chriſt, or to blaſpheme Chriſt. Thus is euery mā that neadeth thy helpe/thy father, mother, ſyſter, & brother in Chriſt: euen as euery man that doth the wyll of the father/ is father, mother, ſyſter, & brother vnto Chriſt.

Moreouer yf any be an infydele & a falſe Chriſten and forſake his houſholde/his wyfe chylderne and ſuche as can not helpe them ſelfes / then arte thou bounde and thou haue wherwith / euen as moche as to thyne owne houſholde. And they haue as good ryght in thy goodes / as thou thy ſelfe. And yf thou withdrawe mercy from them/ and haſt wherwith to helpe them: than arte thou a thefe. If thou ſhewe mercy/ſo doſte thou thy duetye, and art a faythfull mynyſter in the houſholde of Chriſte / & of Chriſt ſhalt thou haue thy rewarde and thanke. If the whole worlde were thyne / yet hathe euery brother his ryght in thy goodes, and is heyre with the/as we are all heyres with Chriſt. Moreouer the ryche & they that haue wyſdome with them, muſte ſe the poore ſet a worke / that as many as are able may fede them ſelfes with the labour of theyr owne handes/accordyng to the ſcrypture and commaundement of god.

Nowe

Nowe seest thou what almes deades meaneth, & wherfore it serueth. He that seketh with his almes more thã to be mercyfull/to be a neyghbour/to succour his brothers neade/to do his duety to his brother/to gyue his brother that he oweth hym: the same is blynde & seeth not what it is to be a christen man, and to haue felowshyppe in Chrystes blode.

As pertaynyng to good workes/ vnderstãde that all workes are good, which are done within ỹ lawe of god, in fayth and with thankes gyuyng to god/ and vnderstande that thou in doyng them, pleasest god/ what soeuer thou doest within ỹ lawe of god/ as whan thou makest water. And trust me, yf other wynde or water were stopped, thou shuldest feale what a precyous thyng it were to do eyther of both/ and what thankes ought to be gyuen god therfore. Moreouer put no difference betwene workes/ but what soeuer cometh in to thy handes/ that do, as tyme, place, and occasyon gyueth/ and as god hathe put the in degre, hye, or lowe. For as touchynge to please god/ there is no worke better than an other. God loketh not fyxte on thy worke, as the worlde doth/ as though the beautyfulnes of ỹ worke pleased him/ as it doth the worlde, or as thoughe he had neade of them. But god loketh fyxte on thy herte, what fayth thou hast to his wordes/ howe thou beleuest him, trusteth him, and howe thou louest him for his mercye that he hathe shewed the/ he loketh with what herte thou workest/ and not what thou workest/ howe thou acceptest the degre that he hath put the in, and not of what degre thou art/ whether thou be an Apostle, or a shomaker. Set this ensã-

ple

ple before thyne eyes. Thou art a kechynpage, and wassheest thy maysters dysshes / an other is an Apostle, & preacheth the worde of god. Of this Apostle herke what Paule sayeth in the seconde to the Corinth.ix. If I preache (sayeth he) I haue nought to reioyse in / for necessyte is put vnto me, as who shulde say/god hathe made me so. Wo is vnto me, yf I preache not. If I do it wyllyngly (sayeth he) than haue I my rewarde/that is, than am I sure y goddes spiryte is in me, & that I am electe to eternall lyfe. If I do it agaynste my wyll, an offyce is cõmytted vnto me / that is, yf I do it not of loue to god/but to gette a lyuyng therby, and for a worldly purpose/and had leauer other wayes lyue/than do I that offyce which god hath put me in, & yet please not god my selfe. Note nowe if this Apostle preache not as many do not / whiche not onely make theim selues Apostles/ but also compell men to take them for greatter than apostles, (yea for greatter than Chryst him selfe) than wo is vnto him / that is, his damnacyon is iuste. If he preache and his hert not ryght / yet minystreth he the offyce that god hathe put him in/& they that haue the spiryte of god, here the voyce of god/ yea thoughe he speake in an Asse. Wore ouer howe soeuer he preacheth, he hathe not to reioyse/in that he preacheth. But and yf he preache wyllyngly/with a true hert and of cõscyence to god: than hath he his rewarde/that is, than fealeth he the earneste of eternall lyfe, and the worckynge of the spiryte of god in him. And as he fealeth goddes goodnes and mercye/ so be thou sure he fealeth his owne infyrmyte/weakenes, and vnworthynes, and

morneth & knowlegeth his synne / in that the herte wyll not aryse to worke with that ful lust and loue, that is in Chryst our lorde. And neuertheleſſe is yet at peace with god, thorowe fayth & truſte in Chryſt Jeſu. For the earneſt of the ſpiryte that worketh in him, teſtefyeth and beareth wytnes vnto his herte, that god hathe choſen him/and that his grace ſhall ſuffyce hym / whiche grace is nowe not ydle in him. In his workes putteth he no truſte.

Nowe thou that minyſtreſt in the kechyn, and art but a kechynpage/receyueſt all thynge of the hande of god/knoweſt that god hathe put the in that offyce / ſubmytteſt thy ſelfe to his wyll, and ſerueſt thy mayſter/not as a man/but as Chryſt him ſelfe, with a pure hert/accordynge as Paule teacheth vs/putteſt thy truſte in god / and with hym ſeakeſt thy rewarde. Moze ouer there is not a good deade done/ but thy herte reioyſeth therin / yea whan thou heareſt ỹ the worde of god is preached by this Apoſtle, & ſeeſt the people turne to god / thou conſenteſt vnto the deade/thyne hert breaketh out in ioye/ſpryngeth and leapeth in thy breſt/that god is honoured. And in thyne herte doyſt the ſame, that the Apoſtle doth / and happly with greatter delectacyon, and a more feruent ſpiryte. Nowe he that receyueth a prophete in the name of a prophete, ſhal receyue the rewarde of a prophete. Mat.x. that is, he that conſenteth to the dede of a prophete, and mayntaynyeth it/ the ſame hathe the ſame ſpiryte and earneſt of euerlaſtynge lyfe, whiche the prophete hathe/& is electe as the prophete is.

Nowe yf thou cõpare deade to deade, there is dif-

ference

ference betwyxte wasshynge of dysshes, & preachyng of the worde of god. But as touchynge to please god, none at all. For nother that nor this pleaseth/ but as farforth as god hath chosen a man/hath put his spiryte in hym and purifyed his herte, by faythe and truste in Chryst.

Let euery man therfore wayte on the offyce wherin Chryste hathe put him, and therin serue his bretherne. If he be of lowe degre, let hym pacyentlye therin abyde, tyll god promote him, and exalte hym hyer. Let kynges and hede offycers seke Chryste in theyr offyces, and minyster peace and quietnes vnto the bretherne/punysshe synne, & that with mercy: euen with the same sorowe and grefe of mynde, as they wolde cutte of a fynger, or toynte, a legge, or arme of theyr owne body/yf there were such disease in them/that eyther they muste be cutte of, or els all the body must perysshe.

Let euery man of what soeuer craft or occupacyon he be of/whether bruer, baker, tayler, vittayler, marchaunt, or husbande man, referre his craste and occupacyon vnto the cõmune welthe/ and serue his bretherne, as he wolde do Chryst him selfe. Let him bye and sell truely, & not set dyce on his bretherne/ and so showeth he mercy/and his occupacyon pleaseth god. And whã thou receyuest money for thy labour or ware, thou receyuest thy duetye. For wherin soeuer thou minyster to thy bretherne/ thy brether are dettours to gyue the, wherwith to maintayne thy selfe, & thy housholde. And let your superfluyties succour the poore/of whiche sorte shall euer be some in all townes, cytyes, and vyllages/ & that I sup-

pose the greatteſt nombre. Remembre that we are membres of one body, and ought to minyſter one to an other mercyfully. And remẽbre that what ſoeuer we haue/it is gyuen vs of god, to beſtowe it on our bretherne. Let him that eateth, eate and gyue god thankes/ onely let not thy meate, pulle thyne herte from god. And let him that drynketh, do lykewyſe. Let him that hath a wyfe, gyue god thãkes for his lybertie/ onely let not thy wyfe withdrawe thyne hert from god, and than pleaſeſt thou god, and haſt the worde of god for the. And in all thynges loke on the worde of god, and therin put thy truſt/ & not in a byſure, in a diſgyſed garment, & a cutte ſhoe.

Seke the worde of god in all thynges/ and without the worde of god, do nothynge/ thoughe it appere neuer ſo glorious. What ſoeuer is done without the worde of god/ that counte ydolatrye. The kyngdome of heuen is within vs. Luc. xvii. wonder therfore at no mõſtrous ſhappe, nor at any outwarde thynge without the worde. For the worlde was neuer drawen frõ god/ but with an outwarde ſhowe, and glorious apperaunce, and ſhynynge of ypocryſie, and of fayned and viſured faſtyng/ prayenge, watchynge, ſyngyng, offerynge, ſacryfyſyng/ halowynge of ſuperſticyous ceremonyes, and monſtrous diſgyſynge.

Take this for an enſample. Johñ baptyſt, which had teſtymonye of Chryſt and of the goſpell/ ẏ there neuer roſe a greatter amonge womens chyldren/ with his faſtynge, watchynge, prayeng, rayment, & ſtrayte lyuynge/ diſceyued the iewes/ and brought them in doubte, whether Johñ were very Chryſt or not/

not/and yet no scrypture or myracle testefyenge it/ so greatly the blynde nature of man, loketh on the outwarde shynynge of workes / and regardeth not the inwarde worde whiche speaketh to the herte. ¶Whan they sent to Johñ, arynge him whether he were Chryst/he denyed it. ¶Whã they ared him what he was and what he sayd of him selfe: he answered not / I am he that watcheth, prayeth, drynketh no wyne nor stronge drynke / eateth nother fysshe nor flesshe/but lyue with wyld honye & grashoppers, & weare a cote of camels heare, & a gyrdell of a skyn: but sayd, I am a voyce of a cryer. My voyce onely pertayneth to you: those outwarde thynges whiche ye wonder at/ partayne to my selfe, onely vnto the tamynge of my body. To you am I a voyce onely, and that whiche I preache. My preachyng (yf it be receyued in to a penytent or repentynge herte) shall teache you howe to lyue & please god/accordyng as god shall shede out his grace on euery man. Johñ preached repentaunce / sayenge, prepare the lordes waye, and make his pathes strayght. The lordes waye is repentaunce, & not ypocrysie of mans ymagynacyon and inuencyon. It is not possyble that ỹ lorde Chryst shulde come to a man/except he knowe him selfe and his synne, and truely repente. Make his pathes strcyght: the pathes are the lawe/if thou vnderstãde it a ryght, as god hath gyuen it. Chryst sayeth in.xvii. of Mat. Helias shall fyrst come/that is, shall come before Chryst/and restore all thynges meanynge of Jo.ba. Johñ.ba. dyd restore the lawe and the scrypture vnto the ryght sence and vnderstandynge/which the Phareses partly had darke-

ned and made of none effecte, thorough they⁊ owne tradicyons. Mat. xv. Where Chryst rebuketh thē, sayenge: why transgresse ye the commaūdementes of god, thorough your tradicyons: and partly had corrupte it with gloses and false interpretacyons/ that no man coulde vnderstāde it. Wherfore Chryst rebuketh them. Math. xxiii. sayenge. Wo be to you Phareses, ypocrytes, whiche shutte vp the kyngdome of heuē before men: ye enter not your selues/ neyther suffer thē that come, to entre in: and partly dyd begyle the people and blynde they⁊ eyes/ in disgysynge them selues / as ȳ readest in the same. xxiii. Chap. Howe they made brode and large Philateries/ & dyd all they⁊ worckes to be sene of men / that the people shulde wonder at they⁊ disgysynges and visurynge of them selues, otherwyse than god had made them: and partly mocked them with ypocrisie of false holynes/ in fastyng, prayenge, and almes gyuyng. Mat. vi. And this dyd they for lucre to be in authorite / to sytte in the consciences of people/ and to be counted as god hym selfe/ that the people shulde trust in they⁊ holynes, & not in god/ as thou readest in the place aboue rehersyd. Mat. xxiii. Wo be to you Pharesies, ypocrites, which deuoure wydowes houses, vnder the colour of a longe prayer. Counterfeyte therfore nothyng without the worde of god, whan thou vnderstādest/ that it shall teache the all thynges, how to applye outwarde thynges/ & where vnto to referre them. Beware of thy good entent/ good mynde, good affeccyon or zele, as they call it. Peter of a good mynde and of a good affeccyon or zeale, chode Chryst. Mat. xvi. Because he

sayd

sayd that he muste go to Hierusalem, and there be slayne. But Chryste called hym Satan for his labour, a name that belongeth to the deuyll. And sayd that he perceyued not godly thynges, but worldly. Of a good entent & of a feruent affeccyon to Chryst/ the sonnes of zebedei, wolde haue had fyre to come downe from heuen, to consume the Samarytanes. Luc.ix. But Chryste rebuked them / sayenge, that they wyste not of what spiryte they were: that is, that they vnderstode not howe that they were al together worldly and flesshely mynded. Peter smote Malchus of a good zeale: but Chryste condempned his deade. The very iewes of a good entent and of a good zeale, slewe Chryst / & persecuted ỳ apostles, as Paule beareth them recorde. Ro.x. I beare them recorde (sayth he) that they haue a feruent mynde to godwarde, but not accordynge to knowlage. It is another thynge than to do of a good mynde, and to do of knowlage. Laboure for knowlage, that thou mayste knowe goddes wyll / & what he wolde haue the to do. Our mynde, entent, & affeccyon, or zeale, are blynde / & all that we do of them, is dampned of god / and for that cause hath god made a testament betwene hym and vs: wherin is contayned bothe what he wolde haue vs to do / and what he wolde haue vs to are of hym. Se therfore that thou do no thynge to please god with all, but that he cõmaundeth / neyther are any thynge of hym, but ỳ he hathe promysed the. The iewes also (as it appereth Act. vii). Slewe Steuyn of a good zeale. Because he proued by the scrypture / that god dwelleth not in churches or temples made with handes. The chur-

ches at ỹ begynnynge, were ordayned/that the peo-
ple shulde thyther resorte, to here the worde of god
there preached onely / & not for the vse wherin they
nowe are. The tẽple wherin god wyll be worshyp-
ped, is the herte of man. For god is a spirite (sayth
Christ. Jo. iiii.) and wyll be worshypped in the spi-
rite, and in trueth: That is, whan a penytent herte
consenteth vnto the lawe of god/and with a stronge
fayth longeth for the promyses of god. So is god
honoured on all sydes, in ỹ we counte hym ryghte-
ous in all his lawes and ordynaũces/and also true
in all his promyses. Other worshyppyng of god, is
there none/except we make an ydole of hym.

IT shalbe recompensyd the at ỹ rysyng agayne
of the ryghteous. Luc. xiiii. Rede the texte be-
fore, and thou shalt perceyue that Christ dothe
here that same that he doeth. Math. v. That is, he
putteth vs in remembraũce of our duetye / that we
be to the poore, as Christ is to vs/and also teacheth
vs, howe ỹ we can neuer knowe whether our loue
be ryght/and whether it sprynge of Christ or no, as
longe as we are but kynde to them onely / whiche
do as moche for vs agayne. But and we be mercy-
full to the poore / for conscyence to god and of com-
passyon and hartely loue / whiche compassyon and
loue, sprynge of the loue we haue to god in Christ/
for the pure mercye and loue, that he hathe shewed
on vs: than haue we a sure token/ that we are belo-
ued of god, and washen in Christes blode, & electe
by Christes deseruynge vnto eternall lyfe.

The scrypture speaketh as a father dothe to his
yonge sonne / do this or that, and than wyll I loue
the/

the/yet the father loueth his sonne fyrst, & studyeth with all his power & wytte, to ouercome his chylde with loue and with kyndenes, to make hym do that which is comly, honeste, & good for it selfe. A kynde father and mother loue theyr chylder, euen whan they are euyll / that they wolde shede theyr owne blode to make them better/and to bryng them into the ryght waye. And a naturall chylde studyeth not to obtayne his fathers loue with worckes / but consydereth with what loue his father loueth him with all / and therfore loueth agayne / is glad to do his fathers wyll, and studyeth to be thankefull.

The spiryte of the worlde, vnderstandeth not the speakynge of god, neyther the spiryte of the wyse of this worlde / neyther the spiryte of Philosophers, neyther the spiryte of Socrates/of Plato, or of Aristotles Ethikes / as thou mayste se, in the fyrst and seconde chappytre of the fyrst to the Corint. Though that many are not asshamed to rayle & blaspheme sayenge/howe shulde he vnderstande the scripture, seynge he is no Philosopher/neyther hathe sene his metaphisike? More ouer they blaspheme, sayenge/ howe can he be a diuyne, and wotteth not what is Subiectum in theologia? Neuer the lesse, as a man without ỹ spiryte of Aristotell or Philosophie/may by the spiryte of god, vnderstande scrypture: Euen so by the spiryte of god, vnderstandeth he, that god is to be sought in all the scrypture/& in all thynges and yet wotteth not what meaneth Subiectum in theologia / because it is a terme of theyr owne makynge. If thou shuldest saye to hym that hathe the spiryte of̄ god/the loue of god, is the keppynge of the

commaundementes/& to loue a mans neyghboure, is to shewe mercye/ he wolde without arguynge or disputyng vnderstãde, howe that of the loue of god, spryngeth the keppynge of his cõmaũdementes/and of the loue to thy neyghboure, spryngeth mercye. Nowe wolde Aristotell denye suche speakyng / and a Duns man wolde make.xx.distyncyons. If thou shuldest say (as sayeth saynt Johñ in the fourth of his pystle), howe can he that loueth not his neyghbour whome he seeth, loue god whome he seeth not: Aristotell wolde saye, loo a man must fyrst loue his neyghbour, & than god: and out of the loue to thy neyghbour, spryngeth the loue to god. But he that fealeth the worckynge of the spiryte of god/and also from what vengeaunce the blode of Chryste hathe delyuered hym / vnderstandeth howe that it is impossyble to loue other father or mother / syster, brother, neyghbour/or his owne selfe a rycht / excepte it sprynge out of the loue to god/ & perceyueth that the loue to a mãs neyghbour, is a signe of the loue to god/as good fruyte declareth a good tree/& that the loue to a mans neyghboure, accompanyeth and foloweth the loue of god, as heate accompanyeth & foloweth fyre.

Lykewyse whan the scripture sayeth. Chryst shall rewarde euery man at the resurrection, or vprysyng agayne accordynge to his deades / the spiryte of Aristotles ethikes wolde saye / loo with the multytude of good worckes mayst thou / & muste thou obtayne euerlastynge lyfe. And also a place in heuen hye or lowe, accordyng as thou haste many or fewe good worckes/& yet wotteth not what a good worcke

meaneth,

meaneth as Chryst speaketh of good workes/ as he that seeth not ỹ herte, but outwarde thynges onely. But he that hathe goddes spiryte, vnderstãdeth it. He sealeth ỹ good workes are nothyng, but fruytes of loue/compassyon, mercyfulnes, and of a tendernes of herte/whiche a Chrysten hath to his neyghbour/and that loue sprygeth of that loue, whiche he hathe to god/to his wyll and cõmaundementes/ and vnderstandeth also, that the loue whiche man hathe to god/sprygeth of the infinyte loue and botomeleſſe mercye/which god in Chryst shewed hyrst to vs / as sayeth Johñ in the pystle ꝛ Chap. aboue rehersyd. In this (sayeth he) appered ỹ loue of god to vs warde, because that god sent his onely begotten sonne, in to the worlde/that we myght lyue thorowe hym. Here in is loue / not that we loued god/ but that he loued vs/and sent his sonne to make a grement for our synnes. In conclusyon, a Chrysten man sealeth that that vnspekeable loue and mercy, whiche god hathe to vs/ ꝛ that spiryte whiche worketh all thynges, that are wrought, accordynge to the wyll of god / and that loue wherwith we loue god / and that loue whiche we haue to our neyghbour/and that mercye and compassyon, whiche we showe on hym/and also that eternall lyfe, whiche is layde vp in store for vs in Chryste / are all together the gyfte of god, thorowe Chrystes purchasynge.

If the scrypture sayd alwayes, Chryste shall rewarde the accordynge to thy faythe/ or accordynge to thy hope ꝛ truste thou hast in god/or accordynge to the loue thou haste to god and thy neyghbour/so were it true also as thou seyst. i. Pe. i. receauyng the

ende

ende or reward of your faythe/the helthe or saluacyon of your soules. But the spirytuall thynges coulde not be knowe, saue by theyr workes / as a tree can not be knowen, but by her fruyte. Howe coulde I knowe that I loued my neyghbour/yf neuer occasyon were gyuen me, to showe mercye vnto hym? howe shulde I knowe that I loued god/yf I neuer suffered for his sake? howe shuld I knowe ỹ god loued me/yf there were no infynyte/tẽtacyon, peryll, & ieopardy/ whence god shulde delyuer me.

There is no man that forsaketh house/other father, or mother /other bretherne, or systerne, or wyfe, or chylderne, for the kyngdome of heuẽs sake / whiche shall not receyue moche more in this worlde/and in the worlde to come euerlastyng lyfe. Luc. xviii.

Here seest thou that a chrysten mã in all his workes, hathe respecte to nothynge/but vnto the glorye of god onely/& to the mayntaynynge of the trueth of god/and doeth and leaueth on done, all thynges of loue, to the glorye and honoure of god onely / as Chryst teacheth in the Pater noster.

More ouer whan he sayeth, he shal receyue moche more in this worlde/of a trueth yea/he hathe receyued moche more all redy. For except he had felte the infynyte mercy/goodnes, loue, and kyndnes of god and the felowshyppe of the blode of Chryst/and the comfort of ỹ spiryte of Chryst in his herte/he coulde neuer haue forsaken any thynge for goddes sake. Not withstãdyng (as sayth Marke in the.x. chap). Who soeuer for Chrystes sake and the gospels/forsaketh/house, bretherne, or systers. &c. He shall receyue

eeyue an hundreth folde houses/brethern. &c. that is spirytually. For Chryst shall be all thynges vnto the. The aungels/all chrysten, and who soeuer doth the wyll of the father/shall be father/mother, syster, and brother, vnto the/and all theyrs shall be thyne. And god shall take the care of the, and mynyster all thynges vnto the / as longe as thou sekest but his honour onely. Moze ouer, yf thou were lozde ouer all the wozlde / yea of ten wozldes, befoze ỹ knewest god: yet was not thyne appetyte quenched / thou thurstdeste foz moze. But yf thou seke his honoure onely/than shall he slake thy thurste, and thou shalt haue all that thou desyrest/and shall be content: yea yf thou dwell among infydeles/ & among the most cruelste nacyon of the wozld/yet shall he be a father vnto the, and shal defende the/as he dyd Abzaham, Isaac, and Iacobe, & all sayntes/ whose lyues thou readest in the scrypture. For all that are paste and gone befoze, are but ensamples to strẽgth our fayth and truste in the wozde of god. It is the same god/ and hathe swozne to vs all that he sware vnto thẽ/ and is as true as euer he was/and therfoze can not but fulfyll his pzomyses to vs, as well as he dyd to them/yf we beleue as they dyd.

The houre shall come, whan all they that are in the graues, shall heare his voyce / that is to saye, Chrystes voyce/& shall come forth / they that haue done good in to the resurrecyon of lyfe / and they that haue done euyll in to the resurrecyon of damnacyon. Johñ. v. This and all lyke textes, declare what foloweth good wozkes / and that our deades shall testefye with vs, oz agaynste vs, at that daye/

and

and putteth vs in remembraunce, to be dilygente & feruent in doyng good. Hereby mayste ỹ not vnderstande that we obtayne the fauoure of god and the enherytaunce of lyfe, thorowe the merytes of good workes/as hyrelynges theyr wages. For than shuldest thou robbe Christ/of whose fulnes, we haue receyued fauour for fauour. Jo.i. That is goddes fauour was so full in Chryst, that for his sake he gyueth vs his fauour/as affyrmeth also Paule. Ephe. i. He loued vs in his beloued, by whome we haue (sayth Paule) redempcyon thorowe his blode / and forgyuenes of synnes. The forgyuenes of synnes, than is our redempcyon in Chryste / and not the rewarde of workes. In whome (sayth he in the same place) he chose vs before the makyng of the worlde/ that is, long before we dyd good workes. Thorowe fayth in Chryst, are we also the sonnes of god / as ỹ readest Johñ. i. In that they beleued on his name, he gaue them power to be the sonnes of god. God with all his fulnes and ryches, dwelleth in Chryst/ and out of Christ must we seache all thinges. Thou readest also. Jo. iii. He that beleueth on the sonne, hathe eternall lyfe. And he that beleueth not, shall se no lyfe/but ỹ wrathe of god, abydeth vpon hym. Here seest thou that the wrathe and vengeaunce of god possesseth euery man, tyll fayth come. Fayth & trust in Chryst, expelleth the wrathe of god/ & bryngeth fauour the spiryte, power to do good and euerlastynge lyfe. Moze ouer, vntyll Chryst haue gyuen the lyght / thou knowest not where in standeth the goodnes of thy workes / and tyll his spiryte hathe loosed thyne harte, ỹ canste not consent vnto good

workes.

wozkes. All that is good in vs, bothe wyll & wozkes cõmeth of the fauour of god thozowe Chryst/to whome be the laude. Amen.

IF any man wyll do his wyll (he meaneth the wyll of the father), he shall knowe of the doctryne/whether it be of god, oz whether I speake of my selfe. Jo. vii. This texte meaneth not, that any man of his owne strengthe, power, and fre wyll (as they call it) can do the wyll of god / before he hathe receyued the spiryte & strength of Chryste, thozowe faythe. But here is ment, the whiche is spoken in the thyrde of Johñ / whan Necodemus meruayled howe it were possyble that a man shulde be bozne agayne. Chryst answered / ỹ whiche is bozne of the flesshe/is flesshe, and that which is bozne of the spiryte, is spiryte/as who shulde say/he that hathe the spiryte thozowe faythe / and is bozne agayne and made a newe in Chryst/vnderstandeth the thynges of the spiryte / and what he that is spirytuall meaneth. But he that is flesshe, and as Paule sayeth. i. Coz. ii. A naturall man & leed of his blynde reason onely / can neuer ascende to the capacyte of the spiryte. And he gyueth an ensample sayeng/the wynde bloweth where he lysteth, & thou heareſt his voyce/ and wotteſt not whence he cõmeth, noz whether he wyll. So is euery man that is bozne of the spiryte: he that speaketh of the spiryte, can neuer be vnderstande of the naturall man, whiche is but flesshe / & sauereth no moze, than thynges of the flesshe. So here meaneth Chryst, yf any man haue the spiryte / and consenteth vnto the wyll of god / this same at ones wotteth what I meane.

Ikye

If ye vnderstande these thynges / happye are ye, yf ye do them. Johñ. xiii. A chrysten mans hert, is with the wyll of god / with the lawe and cõmaũdementes of god / and hongereth and thursteth after strength to fulfyll them, and mourneth day and nyght, desyrynge god occoꝛdynge to his promyses / foꝛ to gyue hym power to fulfyll the wyll of god wt loue and luste: than testefyeth his deade, that he is blessyd / & that ỹ spiryte which blesseth vs in Chꝛyst, is in hym, and mayntreth suche strength. The outwarde deade, testefyeth what is within vs / as thou readest. Johñ. v. The deades whiche I do, testefye of me sayth Chꝛyst. And Johñ. xiii. Hereby shall all men knowe that ye are my disciples, yf ye loue one an other. And Johñ. xiiii. he that hathe my cõmaũdementes & kepeth them / the same it is that loueth me. And agayne, he that loueth me kepeth my commaundementes / and he that loueth me not, kepeth not my cõmaũdementes / the outwarde deade testefyenge of the inwarde herte. And Johñ. xv. If ye shall kepe my cõmaũdementes, ye shall contynewe in my loue / as I kepe my fathers cõmaundement, and cõtynewe in his loue. That is, as ye se the loue that I haue to my father, in that I kepe his commaundementes / so shall ye se the loue that ye haue to me, in that ye kepe my cõmaundementes.

Thou mayste not thynke, that our deades blesse vs fyrst / and that we pꝛeuent god and his grace in Chꝛyst / as thoughe we in our naturall gyftes, and beynge as we were boꝛne in Adam / loked on ỹ lawe of god, and of our owne strength fulfylled it, and so became ryghteous / & than with that ryghteousnes

obtayned

obtayned the fauour of god. As Philosopheꝛs wꝛyte of ryghteousnes/and as the ryghteousnes of temꝑoꝛall lawe is/where the lawe is satysfyed with the ypocrisye of the outwarde deade. Foꝛ contrary to that readest thou. Johñ. xv. ye haue not chosen me (sayd Chꝛist) but I haue chosen you/that ye go and bꝛynge foꝛth fruyte/ and that your fruyte remayne. And in the same chappter. I am a vyne, and ye the bꝛaũches & wythout me can ye do nothynge. Wyth vs therfoꝛe so goeth it. In Adam are we all as it were wylde crabtrees/of which god choseth whome he wyll, and plucketh them out of Adam/and planteth them in the garden of his mercye, and stocketh them & grafteth the spiryte of Chꝛyst in them/ whiche bꝛyngeth foꝛth the fruyte of ỹ wyll of god/ whiche fruyte testefieth ỹ god hath blessyd vs in Chꝛist. Note this also/that as longe as we lyue, we are yet partly carnall and flesshely (not withstandyng that we are in Chꝛyst, and though it be not imputed vnto vs foꝛ Chꝛystes sake), foꝛ there abydeth and remayneth in vs, yet of the olde Adam/as it were the stocke of the crabtree/ and euer amõge whan occasion is gyuen hym/shoteth foꝛth his bꝛaũches and leaues/budde, blossome, and fruyte. Agaynst whom we muste fyght and subdue hym/ and chaunge all his nature, by a lytell and a lytell/with pꝛayer, fastynge, watchynge/ with vertuous meditacyon and holy woꝛkes/vntyll we be all together spiryte. The kyngdome of heuen sayeth Chꝛist. Mat. xiii. is lyke leauyn, whiche a woman taketh and hydeth in. iii. peckes of meale, tyll all be leauendyd. The leauyn is the spiryte, and we the meale/which must be seasoned

soned with the spiryte, a lytell and a lytell / tyll we be thorowe out spirytuall.

Whiche shall rewarde euery man accordynge to his deade. Ro. ii. That is accordynge as the deades are/so shall euery mans rewarde be/the deades declare what we are/as the fruyte the tree/accordyng to the fruyte, shall the tree be praysed. The rewarde is gyuen of the mercy and trueth of god/and by the deseruynge and merytes of Chryst. Who soeuer repenteth, beleueth the gospell/ and putteth his trust in Chrystes merytes/the same is heyre with Chryst of eternall lyfe. For assuraunce wherof, the spiryte of god is powred into his hert, as an earneste/whiche looseth hym from the bondes of Sathan / and gyueth hym luste and strength euery day more and more, accordynge as he is dilygent to are of god for Chrystes sake. And eternall lyfe foloweth good lyuynge. I suppose (sayeth saynt Paule in the same pystle the. viii. Chapy.) that the afflictyons of this worlde, are not worthye of the glorye which shall be shewed on vs / that is to saye, that whiche we here suffre/can neuer deserue that rewarde, whiche there shalbe gyuen vs.

More ouer, yf the rewarde shulde depende and hange of the workes/no man shulde be saued. For as moche as our best deades compared to the lawe, are damnable synne. By the deades of the lawe, is no flesshe iustefyed: as it is wrytten in the thyrde Chappter to the Rom. The lawe iustefyeth not/but vttereth the synne onely/ and compelleth & dryueth the penytent or repentynge synner / to flee vnto the seyntorye of mercye in the blode of Chryste. Also re-

pente

pente we neuer so moche, be we neuer so well wyl-
lynge vnto the lawe of god. yet are we so weake,
and the snares and occasyons so innumerable/that
we falle dayly and hourely. So that we coulde not
but dispayre / yf the rewarde hanged of the worke.
Who soeuer ascrybeth eternall lyfe, vnto the deser-
uynge and meryte of workes, muste faule in one of
two inconuenyentes / eyther muste he be a blynde
Pharisey / not seynge that the lawe is spirytuall, & he carnall / & loke and reioyse in the outwarde shy-
nynge of his deades/dispysynge the weake, and in
respecte of them iustefye hym selfe. Or els (yf he se
howe that the lawe is spirytuall, and he neuer able
to ascende vnto that, whiche the lawe requyreth) he
muste nedes dispeyre. Let euery Christen man ther-
fore reioyse in Christ our hope, truste, and ryghte-
ousnes/in whome we are loued, chosen, and accept/
vnto the enherytaunce of eternall lyfe/neyther pre-
sumynge in our perfectnes/neyther despeyrynge in
our weakenes. The parfytter a man is/the clerer is
his syght / and seeth a thousande thynges, whiche
displease hym/and also perfaytenes that can not be
obtayned in this lyfe. And therfore desyreth to be w
Christe / where is no more synne. Let hym that is
weake and can not do that he wolde fayne / do not
dispayre/but turne to hym that is strong, and hath
promysed to gyue strengthe to all ẏ are of hym in
Christes name/ & cõplayne to god, & desyre him to
fulfyll his ꝓmyses/& to god cõmytte hym selfe. And
he shall of his mercy & trueth, strengthe hym & make
hym feale / with what loue he is beloued for Chry-
stes sake/thoughe he be neuer so weake.

They are not ryghteous before god, whiche heareth the lawe/ but they which do the lawe be iustefyed. Roma. ii. This terte is playner than that, it neadeth to be expounded. In the chapiter before (Paule proueth) that the lawe naturall, holpe not ỹ gentyles. For the lawe of god was wrytten in the hertes of the gentyles (as it appereth by the lawes, statutes, & ordynaunces, whiche they made in theyr cyties), yet kepte they them not. The great kepe the smalle vnder, for theyr owne profet/ with the vyolence of the lawe. Euery man prayseth the lawe, as farforth as it is profytable and pleasaunt vnto hym selfe. But whan his owne appetytes shulde be refrayned / than grudgeth he agaynst the lawe. Moze ouer he proueth that no knowlage holpe the gentyles. For thoughe the lerned men (as the Philosophers) came to the knowlage of god/ by the creatures of the worlde/ yet had they no power to worshyppe god. In this seconde chappytre proueth he, that the Jewes (thoughe they had the lawe wrytten), yet it holpe them not: they coulde not kepe it/ but were ydolaters, and were also murtherers/ adulterers, and what soeuer the lawe forbadde. He concludeth therfore, that the Jewe is as well damned as the gentyle. If hearynge of the lawe onely myghte haue iustefyed / than had the Jewes byn ryghteous. But it requyred that a mã do the lawe/ yf he wyll be ryghteous. Whiche because the Jewe dyd not/ he is no lesse damned than the gẽtyle. The publysshynge and declarynge of the lawe, doth but vtter a mans synne / and gyueth neyther strengthe nor helpe to fulfyll the lawe. The lawe kylleth thy

conscyence,

conscyence, & gyueth the no luste to fulfyll the lawe. Faythe in Chryst gyueth luste and power to do the lawe. Nowe is it true, that he whiche doth ẏ lawe, is ryghteous / but that dothe no man saue, he that beleueth and putteth his truste in Chryst.

If any mans worke that he hathe buylde vpon abyde/he shall receyue a rewarde. i. Corin. ii. The circumstaunce of the same Chapytre/that is to wytte, ẏ whiche goeth before, and that whiche foloweth/declareth playnly what is mente. Paule talketh of lernyng, doctryne, or preachyng. He sayth that he hym selfe hathe layde the foundacyon, which is Jesus Chryst: & that no man can laye any other. He exhorteth therfore euery mā to take heade what he buyldeth vpon / & boroweth a simylytude of the goldesmythe, whiche tryeth his metalles with fyre/ sayenge, that the fyre (that is) the iudgement of the scrypture/shall trye euery mās worke/that is euery mans preachynge and doctryne. If any buylde vpon the foundacyon layde of Paule/I meane Jesus Chryst/golde, syluer, or precyous stone/whiche are all one thynge, and signyfye true doctryne / whiche whan it is examyned, the scrypture aloweth / than shall he haue his rewarde / that is he shall be sure ẏ his lernynge is of god / and that goddes spiryte is in hym, and that he shall haue the rewarde ẏ Chryst hathe purchased for hym. On the other syde, yf any man buylde theron tymbre, heye, or stubble/ whiche are all one, and signyfye doctryne of mans ymagynacyon, tradicyons, and fantasyes, whiche stande not with Chryst whan they are examyned and iudged by ẏ scrypture/he shall suffre damage/but shal

be ſaued hym ſelfe/yea as it were thorowe fyre/that is,it ſhall be paynefull vnto hym/that he hathe loſt his labour/and to ſe his buyldynge perysſhe. Notwithſtandynge yf he repent and embrace the trueth in Chryſt/ he ſhall obtayne mercye & be ſaued. But yf Paule were nowe a lyue and wolde defende his owne learnyng/he ſhuld be tryed thorowe fyre/ not thorowe fyre of the iudgement of ſcrypture(for that lyght men nowe vtterly refuſe), but by the popes lawe,and with fyre of fagottes.

WE muſt all appere before the iudgement ſeate of Chriſt/for to receyue euery man accordynge to the deades of his body.ii. Corin. v. As thy deades teſtefye of the, ſo ſhall thy rewarde be. Thy deades be euyll/than is the wrathe of god vpō the/ and thyne herte is euyll/and ſo ſhal thyne rewarde be, yf thou repent not. Feare therfore,& crye to god for grace/ that thou mayſte loue his lawes. And whan thou loueſt them, ceaſe not tyll ỹ haue optayned power of god to fulfyll them: ſo ſhalte thou be ſure, that a good rewarde ſhal folowe. Which rewarde not thy deades/but Chriſtes haue purchaſed for the/whoſe purchaſynge alſo is that luſte whiche thou haſte to goddes lawe/& that myght where with ỹ fulfylleſt them. Remembre alſo,that a rewarde is rather called that whiche is gyuen frely / than that whiche is deſerued. That which is deſerued,is called(yf thou wylte gyue hym his ryght name),hyre,or wages. A rewarde is gyuen frely to prouoke vnto loue and to make fryndes.

Remembre, that what ſoeuer good thynge any man

man doth/that shall he receyue of the lorde.Epheſi. vi. Remembrynge that ye shall receyue of the lorde the rewarde of enherytaunce.Colloſſenſ. iii. These two textes are excedynge playne.Paul.meaneth as Peter doth.i.Petri.ii. That seruaũtes shulde obey theyr maisters with all theyr hertes,and with good wyll/thoughe they were neuer so euyll. yea he wyll that all that are vnder power / obey euen of herte & of conscyence to god/because god wyll haue it so/be ỹ rulers neuer so wycked.The chyldren must obeye father & mother,be they neuer so cruell or vnkynde, lykewyse the wyfe her husbande/ the seruaunte his mayster / the subiectes and cõmunes, theyr lorde or kynge.Why ? For ye serue the lorde sayth he,in the thyrde to the Collo . We are Chrystes and Chryste hath bought vs/as thou readeſt.Ro.xiiii.i.Cor.vi. i.Petri.i. Chryst is our lorde, and we his posseſſyõ/ and his also is the commaundement. Nowe ought not the cruelneſſe and churlyſſheneſſe of father and mother/of husbande,mayster,lorde,or kynge/cause vs to hate ỹ cõmaundement of our so kynde a lorde Chryst. Whiche spared not his blode for our sakes, whiche also hathe purchased for vs w̃ his blode / ỹ rewarde of eternall lyfe, which lyfe shall folowe the pacyence of good lyuynge / & where vnto our good deades testefye that we are chosen.Furthermore we are so carnall/that yf the rulers be good,we can not knowe whether we kepe the cõmaundement for the loue that we haue to Chryste and to god, thorowe hym or no.But & yf thou canst fynde in thyne herte to do good vnto him ỹ rewardeth the euyll agayne/ than arte thou sure that the same spiryte is in the,

that is in Chryst. And it foloweth in the same chapytre to the Collossiens. He that doth wronge shall receyue for the wronge that he hathe done. That is, god shall auenge ỹ abundantly/ whiche seeth what wronge is done vnto the, and yet suffereth it for a tyme/that thou myghtest feale thy pacyẽce, and the worckynge of his spiryte in the/and be made pfayte. Therfore se that thou not ones desyre vengeaunce, but remytte all vengeaũce vnto god, as Christ dyd. Whiche(sayth Peter.i.Petri.ii.) whan he was reuyled, reuyled not agayne/neyther thretened whan he suffered. Unto suche obedyence, vnto suche pacyence, vnto suche a poore herte, & vnto suche fealyng/ is Paules meanynge to bryng all men/ & not vnto the vayne disputyng of them that ascrybe so hye a place in heuen, vnto theyr pylde merytes. Whiche as they feale not the worckynge of goddes spiryte/ so obey they no man. If the kyng do vnto them but right/they wyll interdyte the hole realme/curse, excõmunycate and sende downe farre benethe the botome of hell / as they haue brought the people out of theyr wyttes/and made them madde to beleue.

Thy prayers & almes are come vp in to remembraunce in the presens of god (in the.x.chappytre of ỹ Actes). That is, god forgetth the not/ thoughe he come not at the fyrst callynge/he loketh on, and beholdeth thy prayers & almes. Prayer cõmeth from the herte. God loketh fyrst on the herte/ and thã on the deade. As thou readest. Genesis.iiii. God behelde or loked fyrst on Abell / & than on his offerynge. If the hert be vnpure, the deade verely pleasyth not / as ỹ seest in Cayn. Marke the ordre.

In

In the begynnynge of the chaptre, thou readest / there was a certayne man namen Cornelius, which feared god / gaue moche almes / and prayed to god alwaye. He feared god / that is, he trembled & quaked, to breake the commaũdementes of god. Than prayed he alwaye. Prayer is the fruyte, effecte, deade, or acte of faythe, and is nothynge but the longynge of the herte for thõse thynges whiche a man lacketh, & whiche god hathe promysed to gyue him. He dothe also almes. Almes is the fruyte, effecte, or deade of compassyon and pitye whiche we haue to our neyghbour. Oh a gloryous faythe and a ryght whiche so trusteth god and beleueth his promises / that she feareth to breake his cõmaũdementes and is also mercyfull vnto her neyghbour. This is that fayth wherof thou readest namely in Peter, Paule, and Johñ / that we are therby bothe iustefyed & saued. And who so euer ymagyneth any other fayth / deceyueth hym selfe, and is a vayne disputer and a brauler about wordes / and hathe no fealynge in his herte.

Thoughe thou cõsent to the lawe / that it is good ryghteous and holy / sorowest and repentest because thou haste broken it / mornest because thou haste no strength to fulfyll it: yet arte not thou therby at one with god. yea thou shuldest shortly dispayre & blaspheme god, yf the promyses of forgyuenes and of helpe were not therby / and faythe in thyne herte to beleue them. Fayth therfore setteth ỹ at one w̃ god.

Faythe prayeth alway. For she hathe alwaye her infyrmyties and weakenes before her eyes / and also goddes promyses / for whiche she alwaye longeth & in all

in all places. But blynde vnbelefe prayeth not alwaye, nor in all places / but in the churche onely / & that in suche a churche / where it is not lawfull to preache goddes promyses / neyther to teache men to truste therein. Faythe whan she prayeth setteth not her good deades before her sayenge. Lorde for my good deades do this or that. Nor bargayneth with god / sayenge, lorde graunte me this, or do this or ȳ / and I wyll do this or ȳ for the / as mumble so moch dayly / go so farre or faste, this or that faste / entre in this religyon or that / with such other poyntes of infidelyte / yea rather ydolatry. But she setteth her infyrmyties and her lacke before her face, and goddes promyses, sayenge. Lorde for thy mercy and trueth, which thou hast swore be mercyfull vnto me / and plucke me out of this pryson, and out of this hell. And loose the bondes of Sathan, & gyue me power to glorifye thy name. Faythe therfore iustefyeth in the herte, and before god / & the deades iustefye outwardely before the worlde / that is, testefye onely before men / what we are inwardly before god.

Who soeuer lokes in the parfayte lawe of lyberte and contynueth therin. (If he be not a forgetfull hearer, but a doer of the worke) he shall be happye in his deade. James. i. The lawe of lyberte / that is, whiche requyreth a fre herte, or (yf thou fulfyll it) declareth a fre hart, loosed from the bondes of Sathan. The preachynge of the lawe, maketh no man fre / but byndeth. For it is the keye, that byndeth all consciences vnto eternall damnacyon / whan it is preached: as the promyses or gospell, is ȳ keye that looseth all consciences that repente whan they are

bounde

bounde thorowe preachyng of the lawe. He shall be happye in his deade / that is, by his deade shall he knowe, that he is happye and blessyd of god / which hathe gyuen hym a good hert and power to fulfyll the lawe. By hearynge the lawe, ỹ shalt not knowe that thou art blessyd, but yf thou do it / it declareth that thou arte happye and blessyd.

Was not Abraham iustefyed of his deades / whã he offered his sone Isaac, vpon the alter? James. iii. His deade iustefyed hym before the worlde / that is, it declared & vttered the fayth, whiche bothe iustefyeth hym before god / and wrought that wonderfull worke / as James also affyrmeth.

Was not Raab the harlot iustefyed whan she receyued ỹ messyngers, & sent thẽ out an other waye? James. iii. That is lykewyse outwardly, but before god, she was iustefyed by faythe / whiche wrought that outwarde deade / as thou mayste se. Iosue. ii. She had herde what god had done in Egypte / in the redde see, in the deserte / & vnto the two kynges of the Amorreans, Seon, and Og. And she confessyd, sayeng: your lorde god, he is god i heuen / aboue and in earth benethe. She also beleued, that god as he had promysed ỹ chylderne of Israell / wolde gyue them the lande wherin she dwelte / & consented there vnto / submytted her selfe vnto the wyll of god / and holpe god (as moche as in her was) and saued his spyes and messyngers. The other feared that whiche she beleued / but resysted god wt all theyr myght and had no power to submytte them selfe vnto the wyll of god. And therfore perysshed they / & she was saued & that thorowe faythe / as we reade Hebr. xi.

where thou mayste se, howe the holy fathers were saued thorowe faythe/and howe faythe wrought in them. Faythe is the goodnes of all the deades that are done within the lawe of god, and maketh them good and glorious, seme they neuer so vyle / & vnbeleefe maketh them damnable, seme they neuer so glorious.

As pertaynynge to that whiche James in this iii. Chap. sayeth. What auayleth though a mā say, that he hath faythe/ yf he haue no deades: can faythe saue hym: and agayne, faythe without deades, is deed in it selfe. And the deuyls beleue & tremble. And as the body without ỹ spiryte is deed/ euen so fayth without deades is deed. It is manyfeste and clere, that he meaneth not of that faythe / wherof Peter and Paule speake in theyr Epystles/ Johñ in his Gospell and fyrst pystle/and Chryst in the gospell, whan he sayeth / thy faythe hathe made the safe/be it to the accordyng to thy fayth/or greatter is thy faythe, and so forthe / and of whiche, James hym selfe speaketh in ỹ fyrst Chapytre/sayeng, of his owne wyll begate he vs with the worde of lyfe / that is, in beleuynge the promyses wherin is lyfe/are we made the sonnes of god.

Whiche thynge I also this wyse proue. Paule sayth/howe shal or can they beleue without a preacher: Howe shulde they preache/ excepte they were sente: Nowe I praye you whan was it harde that god sent any man to preache vnto ỹ deuyls/ or that he made them any good promyse: He threateneth them ofte / but neuer sent embassadours to preache any atonement betwene hym & them. Take an en-

ſample that thou mayſte vnderſtande. Let there be two poore men, both deſtytute of raymēt in a colde wynter/the one ſtronge that he fealeth no grefe/the other greuouſly mornynge, for payne of the colde. I than come by, and moued with pitye and cōpaſſyon, ſaye vnto hym that fealeth his diſeaſe / come to ſuche a place and I wyll gyue the rayment ſufficyent. He beleueth, cometh, and obtayneth that which I haue promyſed. That other ſeeth all this and knoweth it/but is partaker of nought. For he hathe no faythe, and that is becauſe there is no promyſe made him. So is it of the deuyls. The deuyls haue no faythe. For faythe is but earneſt, beleuynge of goddes promyſes. Nowe are there no promyſes made vnto the deuyls/but ſore thretenynges. The olde Philoſophers knewe that there was one god/ but yet had no faythe/for they had no power to ſeke his wyll, neyther to worſhyppe hym. The Turkes and the Sareſyns know, that there is one god/but yet haue no faythe. For they haue no power to worſhyppe god in the ſpiryte / to ſeke his pleaſure, and to ſubmytte thē vnto his wyll. They made an ydoll of god (as we do for the mooſt parte) & worſhypped hym euery man after his owne ymagynacyon and for a ſondry purpoſe. What we wyll haue done/ that muſt god do / and to do our wyll worſhyp we hym and praye vnto hym: but what god wyll haue done, that wyll nother Turke nor Sareſyn/nor the moſte parte of vs do. What ſoeuer we ymagynne ryghteous/that muſte god admytte. But goddes ryghteouſnes, wyll not our hartes admytte. Take an other enſāple. Let there be two ſuch as I ſpeake

where thou mayste se, howe the holy fathers were saued thorowe faythe/and howe faythe wrought in them. Faythe is the goodnes of all the deades that are done within the lawe of god, and maketh them good and glorious, seme they neuer so vyle / & vnbelefe maketh them damnable, seme they neuer so glorious.

As pertaynynge to that whiche James in this iii. Chap. sayeth. What auayleth though a mā say, that he hath faythe/ yf he haue no deades? can faythe saue hym? and agayne, faythe without deades, is deed in it selfe. And the deuyls beleue & tremble. And as the body without ỹ spiryte is deed/ euen so fayth without deades is deed. It is manyfeste and clere, that he meaneth not of that faythe / wherof Peter and Paule speake in theyr Epystles/ Johñ in his Gospell and fyrst pystle/and Chryst in the gospell, whan he sayeth / thy faythe hathe made the safe/be it to the accordyng to thy fayth/or greatter is thy faythe, and so forthe / and of whiche, James hym selfe speaketh in ỹ fyrst Chapytre/sayeng, of his owne wyll begate he vs with the worde of lyfe / that is, in beleuynge the promyses wherin is lyfe/are we made the sonnes of god.

Whiche thynge I also this wyse proue. Paule sayth/howe shal or can they beleue without a preacher? Howe shulde they preache/ excepte they were sente? Nowe I praye you whan was it harde that god sent any man to preache vnto ỹ deuyls/ or that he made them any good promyse? He threateneth them ofte / but neuer sent embassadours to preache any atonement betwene hym & them. Take an en-

sample

sample that thou mayste vnderstande. Let there be two poore men, both destytute of raymēt in a colde wynter/the one stronge that he fealeth no grefe/the other greuously mornynge, for payne of the colde. I than come by, and moued with pitye and cōpassyon, saye vnto hym that fealeth his disease / come to suche a place and I wyll gyue the rayment sufficyent. He beleueth, cometh, and obtayneth that which I haue promysed. That other seeth all this and knoweth it/but is partaker of nought. For he hathe no faythe, and that is because there is no promyse made him. So is it of the deuyls. The deuyls haue no faythe. For faythe is but earnest, beleuynge of goddes promyses. Nowe are there no promyses made vnto the deuyls/but sore thretenynges. The olde Philosophers knewe that there was one god/ but yet had no faythe/for they had no power to seke his wyll, neyther to worshyppe hym. The Turkes and the Saresyns know, that there is one god/but yet haue no faythe. For they haue no power to worshyppe god in the spiryte / to seke his pleasure, and to submytte thē vnto his wyll. They made an ydoll of god (as we do for the mooste parte) & worshypped hym euery man after his owne ymagynacyon and for a sondry purpose. What we wyll haue done/ that must god do / and to do our wyll worshyp we hym and praye vnto hym: but what god wyll haue done, that wyll nother Turke nor Saresyn/nor the moste parte of vs do. What soeuer we ymagynne ryghteous/that muste god admytte. But goddes ryghteousnes, wyll not our hartes admytte. Take an other ensāple. Let there be two such as I speake

of before, and I promyse bothe/and the one because he fealeth not his disease, commeth not. So is it of goddes promyses. No man is holpe by them, but synners that feale theyr synnes / mourne and sorowe for them, & repente with all theyr hertes. For Johñ Baptyste wente before Chryst, and preached repentaunce/that is, he preached the lawe of god ryghte/ and brought ỳ people in to knowelage of them selues, and vnto the feare of god/and than sente them vnto Chryst to be healed. For in Chryst, and for his sake onely, hathe god promysed to receyue vs vnto mercye/to forgyue vs, and to gyue vs power to resyste synne. Howe shall god saue the / whan thou knowest not thy dampnacyon? Howe shall Chryste delyuer the from synne/whan thou wylt not knowlage thy synne? Nowe I praye ỳ howe many thousandes are there of them ỳ say, I beleue that Chryst was borne of a virgyn/that he dyed, that he rose agayne, and so forth/and thou canst not bringe them in beleke/ỳ they haue any synne at all? Howe many are there of the same sorte whiche thou canste not make beleue, that a thousande thynges are synne/ whiche god dampneth for synne, all the scrypture thorowe out? As to bye as good chepe as he can / and to sell as dere as he can / to rayse the market of corne and vitayle, for his owne auaũtage / without respecte of his neyghbour, or of the poore / or of the cõmune welthe, and suche lyke.

More ouer, howe many hundrede thousãdes are there/whiche whan they haue synned, & knowlage theyr synnes: yet truste in a balde ceremonye, or in a lowlye freres cote, and merytes/ or in the prayers

of them

of them that deuoure wydowes houses/and eateth the pooze out of house and harboure/in a thynge of his owne ymagynacyon / in a folysshe dzeame and a false vysyon/and not in Chzystes blode, and in the trueth that god hathe swozne? All these are fayth-lesse/foz they folowe theyz owne ryghteousnes, and are disobedyente vnto all maner ryghteousnes of god: bothe vnto the ryghtuousnes of goddes lawe, wherwith he dampneth all our deades (foz though some of them se theyz synnes foz feare of payne / yet had they leauer that suche deades were no synne). And also vnto the ryghteousnes of ỳ trueth of god in his pzomyses / wherby he saueth all that repente and beleue them. Foz thoughe they beleue ỳ Chzyste dyed/yet beleue they not ỳ he dyed foz theyz synnes: and that his deathe is a sufficyent satisfaccyon foz theyz synnes / & that god foz his sake wyll be a father vnto them, & gyue them power to resyste synne.

Paule sayeth (to the Romaynes, in the. v. Chap.) If thou confesse with thy mouthe that Jesus is the lozde, and beleue with thyne herte that god rayled hym vp from deathe/thou shalte be sake. That is yf thou beleue he rayled hym vp agayne foz thy salua cyon. Many beleue that god is ryche & almyghtye/ but not vnto them selfes, and that he wyll be good to them and defende them and be theyz god.

Pharao foz payne of the plage, was compelled to confesse his synnes / but had yet no power to sub-mytte hym selfe vnto the wyll of god, & to lette the chyldeme of Israell go and to loose so great pzoyt foz goddes pleasure. As our pzelates confesse theyz synnes/sayenge, thoughe we be neuer so euyll / yet

father
father
mother

haue we the power. And agayne, the scrybes & the Phareseyes (saye they) sate in Moyses seate/do as they teache, but not as they do / thus confesse they that they are abhominable. But to the seconde I answere / yf they sate on Chrystes seate, they wolde preache Chrystes doctryne/nowe preache they theyr owne tradicyons/and therfore not to be harde. If they preached Chryste, we ought to heare them, thoughe they were neuer so abhominable / as they of them selues confesse and haue yet no power to amende, neyther to let loose Chrystes flocke, to serue god in the spiryte whiche they holde captyue/compellynge them to serue theyr falle lyes. The deuyls felte the power of Chryst, & were compelled agaynst theyr wylles to confesse that he was the sonne of god/but had no power to be cõtent therewith/ neyther to consent vnto the ordynaunce and eternall counsell of the euerlastynge god / as our prelates feale the power of god agaynste them, but yet haue no grace to gyue rowme vnto Chryste/because that they(as the deuyls nature is) wyll them selues syt in his holy temple/that is to wytte, the consciences of men.

Symon magus beleued Actes. viii. with suche a faythe as the deuyls confessyd Chryste / but had no ryght fayth/as thou seest in the sayd chapytre. For he repented not consentynge vnto the lawe of god. Neyther beleued the promyses or longed for them/ but wõdred onely at the myracles which Philyppe wrought/& because that he him selfe in Philyppes presence, had no power to vse his wytchecrafte, sorcery, and art magyke/ wherwith he mocked and de-

luded ỳ wyttes of ỳ people. He wolde haue bought the gyfte of god to haue solde it moche derer/as his successours nowe do, & not the successours of Symon Peter. For were they Symon Peters successours / they wolde preache Christe as he dyd / but they are Symon Magoses successours of whiche Symon Peter well prophesyed in the secõde Chapytre of his seconde pystle/sayenge, there were false prophetes amonge the people (meanynge of the Jewes) euen as there shall be false teachers or doctours amonge you/ whiche preuely shall brynge in sectes damnable (sectes is pertakynge as one holdeth of Fraunces, another of Dominycke / whiche thynge also Paule rebuketh.i.Corynthi.i.and.iii). Euen denyenge the lorde that bought them (for they wyll not be saued by Christ, neyther suffre any man to preache hym to other). And many shall folowe theyr damnable wayes (thou wylte saye, shall god suffre so many to go out of the tyght wayes so longe? I answere many muste folowe theyr damnable wayes, or els must Peter be a false prophete) by whiche the waye of trueth shall be euyll spoken of (as it is nowe at this present tyme. For it is heresye to preache the trueth), and thorowe couetousnes shall they with fayned wordes make marchaūdyse of you. Of theyr marchaundyse and couetousnes, it neadeth not to make reherssall / for they that be blynde se it euydently.

Thus seest thou ỳ James whan he sayeth (fayth without deades is deed/ & as the body without the spiryte is deade/so is faythe without deades / & the deuyls beleue) that he meaneth not of the faythe &

J.iiii. truste

truste that we haue in the trueth of goddes promyses, & in his holy testament made vnto vs in Chrystes blode / whiche faythe, foloweth repentaunce & the consent of the herte, vnto the lawe of god / and maketh a man safe / and setteth hym at peace with god. But speaketh of that false opinyon & ymagynacyon wherwith some say / I beleue that Chryste was borne of a virgyn, and that he dyed & so forth. That beleue they verely/and so strongely that they are redy to slee, who soeuer wolde say the contrary. But they beleue not ẏ Christ dyed for theyr synnes/ and that his deathe hathe obtayned for thē all that god hathe promysed in the scrypture. For howe can they beleue that Chryst dyed for theyr synnes / and that he is theyr onely & sufficyent sauyour/sayeng, that they seke other sauyours of theyr owne ymagynacyon/& seyng that they feale not theyr synnes, neyther repent/except that some repent(as I aboue sayd)for feare of payne / but for no loue nor consent vnto the lawe of god, nor longynge that they haue for those good promyses whiche he hath made them in Chrystes blode. If they repented and loued the lawe of god, and longed for that helpe whiche god hathe promysed to gyue to all that call on hym for Chrystes sake. Than verely muste goddes truethe gyue them power and strength to do good workes whā so euer occasyon were gyuen/ eyther must god be a false god. But let god be true, & euery man a lyer as scrypture sayeth. For the trueth of god lasteth euer/to whome onely be all honour and glorye for euer.

Amen.

The notes of the boke.

BE not offendyde moost dere reder, that dyuers thynges are ouer sene thorowe neelygence in this lytle treatyse. For verely ỹ chaũce was suche / that I meruayle that it is so well as it is. More ouer it becõmeth the boke euen so to come as a morner and in vyle apparell to wayte on his mayster, whiche sheweth hym selfe nowe agayne, not in honour and glory / as betwene Moyses and Helias: but in rebuke and shame / as betwene two murtherers, to trye his true fryndes, and to proue whether there be any faythe on the earthe.

Here after foloweth the pryncypall notes of the boke.

With goddes worde ought a man to rebuke wyckednes and false doctryne, and not with raylyng rymes. iii. leafe in the prologe.

Antechrist is as moch to say, as agaynst Chryst/and is nothyng but a preacher of false doctryne/the. iii. in the prologe.

Antechrist was euer. iii. in the prologe.

Antechrist whan he is spyed, goeth out of the playe and disgyseth hym selfe, & than cōmeth in agayne. iiii. in the prologe.

Antechryste is a spirytuall thynge, and can not be sene, but in ỹ lyght of goddes worde. iiii. prologe.

The prelates haue a burnynge zeale to theyr goostely chyldren. iiii. in the prologe.

Trye all doctryne by goddes worde. iiii. prologe.

Beleue nothyng except that goddes word beare recorde, that it is true. iiii. in the prologe.

¶ They gyue more faythe to Arystoteles than to Chryst. fo. primo.

The lawe is death, and the promyses lyfe. fo. ii.

The lawe whan it is preached gyueth no power to fulfyll the lawe. fo. ii.

Faythe whan it is preached, bryngeth the spiryte & power to fulfyll the lawe. fo. ii.

The consentyng of the herte to the lawe, is eternall lyfe. fo. ii.

A man must haue some goodnes in his herte before he bryng forthe good workes. fo. iiii.

The lawe vttereth synne, and setteth vs at bate with god. fo. v. and. vi.

The promyses iustefye. fo. vi.

As hell

As hell foloweth euyll deades naturally vnsought
for: so doeth heuen folowe good workes vnsought
for. fo.xiii.
We be heyres of dampnacyon thorowe Adam, and
heyres of saluacyon thorowghe Chryst. fo.xiii.
All euyll springeth of Adam, and all goodnes of
Chryst. fo.xvii.
A chrysten mā doth al his deades to tame his body,
& to do his duetye vnto his neyghbour. fo.xviii.
He that fulfylleth the lawe with suche loue as
Chryst dyd, may be bolde to haue pardons of his
merytes. fo.xxi.
Euery man is a synner in the lawe / be he neuer so
perfayte / and euery man is ryghteous in the pro-
myses / be he neuer so weake. fo.xxii.
A chrysten worketh because it is goddes wyll onely
and not for reward. fo.xxiiii.
He that consenteth in his herte vnto goddes lawe,
is no more an enemye / but a frende. fo.xxvi.
The maner of the speakynge of scrypture. fo.xxv.
and.xxviii.
What a neyghboure signyfyeth, & who is a neygh-
boure. fo.xxviii.
Opera supererogationis. fo.xxvi.
No man vnderstandeth the thynges of god, saue he
that hathe the spiryte of god. fo.xxviii.
Good workes. fo.xxxv.
Fastynge. fo.xxx.
Watchynge. fo.xxx.
Prayer. fo.xxxi.
As euery man fealeth god vnto hym selfe / so is he
vnto his neyghbour. fo.xxxvi.

We

We ought to teache the weake in the faythe, & not to make a prayse of them. fo.xxxvii.
A man is as moche bounde to prayse for hym that gyueth hym nought, as for hym that gyueth hym a thousande pounde. fo.xxxiii.
Almes deades. fo.xxxiii.
Who so euer is able & helpeth not his neyghboure at his neade is a theefe. fo.xxxiiii.
A chrysten man reioyseth in Chryste, and not in his deades. fo.xxxiiii.
The ordre of loue or charyte. fo.xxxiiii.
Thy neyghbours neade hath as good ryght in thy goodes, as Chryst or god hym selfe. fo.xxxiiii.
Good workes are all thynges whiche a Chrysten dothe within the lawe of god. fo.xxxv.
No good deade is better than a nother to please god with all. fo.xxxv.
Howe euery man shulde vse his office & euery man his crafte and his lybertie. fo.xxxvii.
What so euer is not goddes worde, that counte ydolatrye. fo.xxxvii.
The worde whiche ỹ sayntes preached, pertayneth vnto vs only / theyr garmẽtes and theyr prayuate lyuynge, pertayneth vnto them selues. fo.xxxvii.
Chryst serueth but for them that repent. fo. xxxviii.
Beware of thy good entent, ymagynacyon, & zeale, without goddes worde. fo.xxxviii.
A good entente is one, and knowlage is an o-ther. fo.xxxix.
Why Steuen was slayne. fo.xxxix.
The vse of churches at the begynnynge. fo.xxxix.
In what church god is worshypped, & howe. eodẽ.

Arystoteles

Arystoteles and Plato can not vnderstande the scrypture. fo.xl.
No worke is good in ỹ syght of god/but that whiche spryngeth of the loue whiche we haue to god for the kyndenes that Chryste hathe shewed vs. fo.xli.
All goodnes that god gyueth vs/ all goodnes that is in vs / all the good that we do and all that we shall receyue of god, are the gyft of god, frely gyuen thorowe Chrystes purchasynge. fo.xli.
Why the scrypture sayeth thou shalt be rewarded after thy worke oftener than after thy faythe or loue. fo.xli.
The fynall cause why a chrysten doeth or leaueth vndone any thynge, is goddes honour onely. xli.
God hath sworne as moche to vs as to the sayntes of the olde tyme / and is as true nowe to fulfyll his promyse as he was than/yf we beleue as they dyd. fo.xlii.
Faythe onely expelleth the wrathe of god. fo.xlii.
No man vnderstandeth the speakynge of god, saue he that hathe the spiryte of god. fo.lxii.
Worldly ryghteousnes spryngeth of deades / goddes ryghteousnes, spryngeth of Chryst thorowe faythe. fo.xliii.
If the rewarde depended of the worke, there coulde no man be saued. fo.xliiii.
He that wyll be saued by his workes, muste other presume or despere. fo.xlv.
Why euyll rulers muste be obeyed / and howe profytable they be to a Chrysten man. fo.xlvii.
Faythe prayeth alwayes and in all places / and vnbeleke

Vnbeleke onely in the churche. fo.xlviii.
Faythe maketh all thynge good / and vnbeleke all thynge euyll. fo.xlix.
The deuyls haue none of Poules faythe. fo.l.
No man hathe power to submytte hym selfe to the wyll of god, but he that beleueth. fo.l.
Our ymagynacyon muste god accepte / but his ordynaunce we wyll not admytte. fo.l.
All our worshyppynge of god, is that he shulde do our wyll / but we wyll not obey his wyll. fo.l.
No man is holpen by goddes promyses / but synners that feale theyr synne. fo.l.
Other we feale no synne at all / or count synne after our owne ymagynacyõs / or yf we count all thyng synne, that god hathe made synne / than runne we to our owne fantasyes for succour, & not to the remedye that god hathe ordayned. fo.li.
The vnbeleke folowerh his owne ryghteousnes, & resysteth goddes. fo.li.
The confessyon of Pharao. fo.li.
The confessyon of our prelates. fo.li.
The confessyon of the deuyls. fo.li.
The faythe of Symon magus. fo.li.
Whether our prelates be Symon Peters successours, or Symon maguses. fo.lii.
Peters prophesye is true, or he a false prophete thoughe it be neuer so fearefull or terryble. fo.lii.
Many beleue hystoryeall thynges of Chryste, but they beleue not the effecte of theyr saluacyon. Folio. lii.
He thynketh not that Chryste is his sauyoure, that hathe other sauyours. fo.lii.

The notes of the boke.

He that beleueth god, dothe goddes commaundementes. fo.lii.

FINIS.

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